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OR

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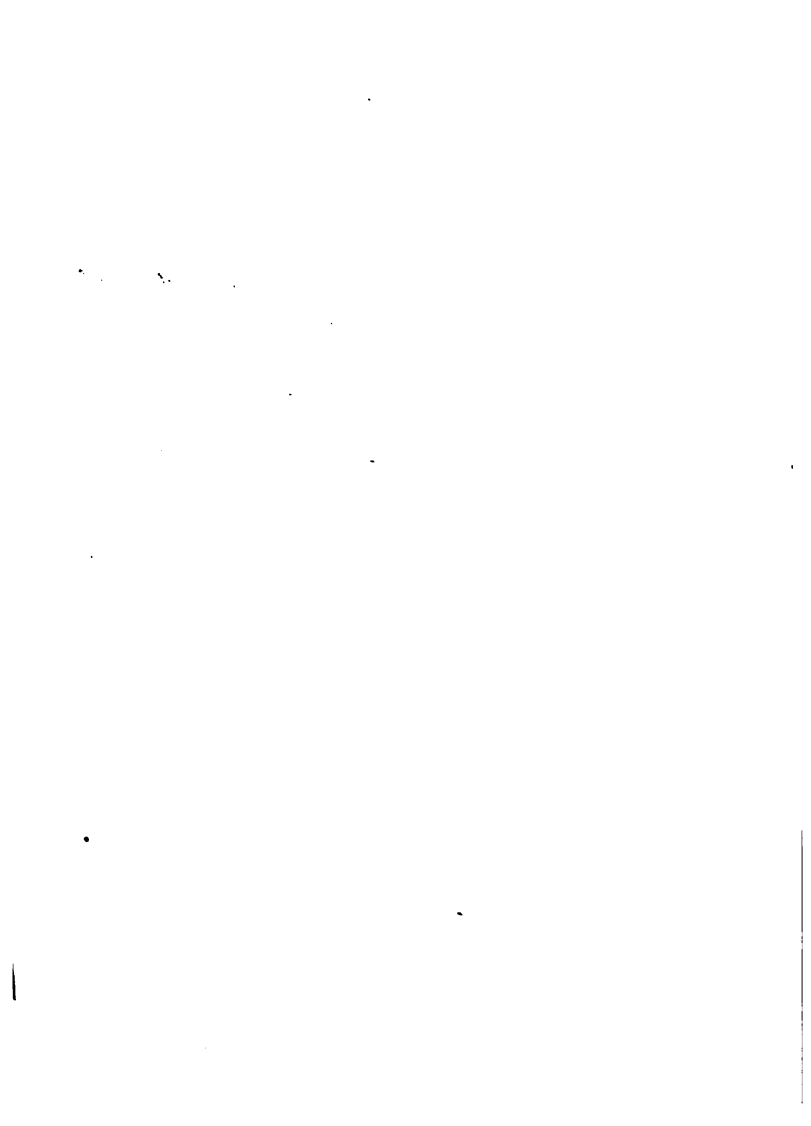
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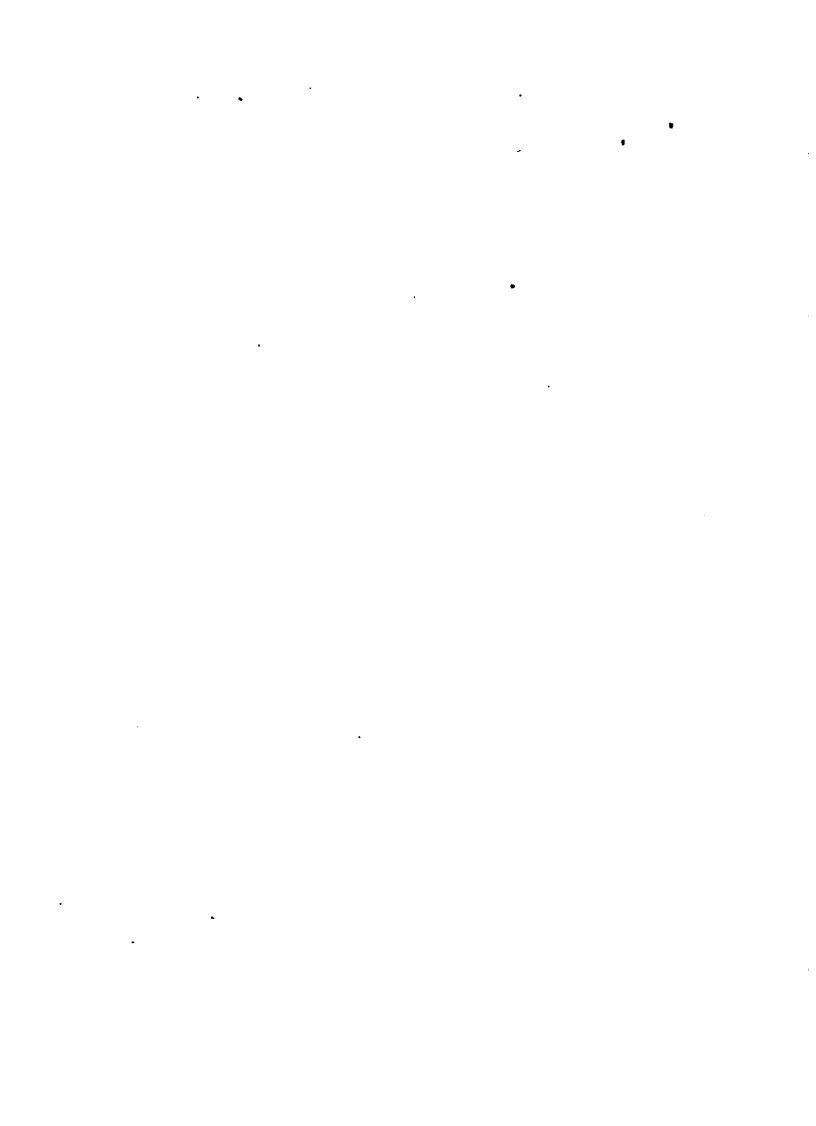
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P L E A
FOR AN
American Language,
OR
GERMANIC - ENGLISH,
Showing the Necessity of Systematic Spelling and of Making
our Words Pure, Self-developed and Self-
explaining according to
Greek, German and Irish Models,
WITH A
GRAMMAR, READER AND VOCABULARY
OF THE
Proposed American Language.
Appeal to Germans, Irishmen and Skandinavians as well
as the Americans in Behalf of an
EXPRESSIVE TONGUE.

MOTTO.—Except ye utter by the tongue words
easy to be understood, how shall it be
known what is spoken? for ye shall
speak unto the air. (I Corinthians,
Chap. 14, v. 9.)

THE PRESENT ENGLISH PROVEN TO BE A NATIONAL MISFORTUNE.

BY
ELIAS MOLEE, PH. B.



CHICAGO.

JOHN ANDERSON & CO., PRINTERS, 183-187 N. PEORIA ST.
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"A word should be constructed so that a person who knows the thing may receive all the assistance which the name can give in remembering what he knows, while he, who knows it not, may receive as much knowledge respecting it as the case admits of by merely being told its name."—JOHN STEWART MILL.

* * *

"The most perfect language would be one combining the excellencies of several languages into one."—LORD BACON.

* * *

"I have not, in translating the Bible, taken any special dialect of the German, but the best forms thereof, which I could find."—MARTIN LUTHER.

INTRODUCTORY REMARKS.

BY PETER HENDRICKSON.

*(For fifteen years Professor of Modern Languages in
Beloit College.)*

It is the earnest solicitation of the author to which I have yielded in consenting to write a few introductory remarks to this volume. The consideration that a name more known to fame would serve his purpose better has little weight with the author. His faith in his cause is as boundless as his love for it; and he is content to rest his cause on its own merits.

It is Gladstone, we believe, who has estimated that in a not very remote future the English language will be spoken by one thousand millions of the human race.

Such a prediction, coming from such a source, may well stir the heart and arouse the pride of every one who calls the English his mother tongue. Indeed, the unification of the whole human race is a thought prominent in our time. But speculations on this theme, no matter how agreeable they may be, would carry us beyond our purpose, and we must confine ourselves to matters which more nearly concern the present.

A glance at the rapid extension of the area over which the English language has become dominant, leaves no doubt of the greatness of its opportunities. The English may already be called a world-language, as the English-speaking race is a world-winning race.

But in the future, its extension will not depend, so much as heretofore, upon conquests or discoveries, nor wholly upon the changing currents of commerce. It must show its inherent fitness to rule, not by its political institutions, or the tonnage of its vessels, but by its power over the minds of men. It must gain its supremacy by the willing consent of the world.

But in order to do this, it must, as it seems to us, make a preliminary conquest which shall restore it to supremacy over itself. What is meant by this, space will not permit us fully to elucidate here. But we may say, briefly, that no one gets willing obedience where he imposes unnecessary burdens. To gain cheerful acceptance, a language should not require to be conquered separately and in succession by all the senses. When it has become familiar to the ear it should not be a stranger to the eye. It should have no masks and no mysteries. It should be friendly to the understanding, and deal kindly with the memory. It should inspire confidence and gain strength by its simplicity and directness. Can any one be blamed for being suspicious of a language whose noblest word, *knowledge* (nolej), wears a dress twice too large for it?

Truthfulness and practical common sense are marks of the highest enlightenment. But these will condemn a vicious taste which clothes an otherwise common thing with reverence simply because it is unfamiliar. *Almight* is as vulgar to the perverted taste as *omnipotence* is to the simple Anglo-Saxon mind. The prime requisite, to gain the respect of others, is to have respect for one's self. We do not respect him who borrows of others when he has abundance of his own. *Ken* used to be a strong and familiar word to

our ancestors. How would *star-ken* have served for astronomy? or *man-ken* for anthropology? Our author proposes *lore*, and would substitute *plant-lore* for botany. How would a child fare with "*nolej of plantlore*" for *knowledge of Botany*? Would it lessen his respect for his mother tongue?

A writer in "Scribner's Magazine," about fifteen years ago, in speaking of the difficulty the Japanese found in adapting their old forms of speech to the flood of new ideas which suddenly had come upon them, says that "they were talking of adopting ours, but did not like our irregular verbs and arbitrary pronunciation." Shall we class that among the lost opportunities? The writer adds: "It is a pity that we cannot meet them half way, and give our language a little of that simple euphony which would make its acquisition easier for them as well as our own infant learners. The punitive miracle at Babel has set up barriers all about us. How shall we beat down the wall for our allies in Japan?" Yes; how shall we? This is a question that must be answered, and the sooner the better. It has been delayed long enough.

We are constantly improving everything that we use, except what we use most—our language. Every tool in every trade is made better and more convenient, year by year. But language is a tool we cannot lay aside long enough to have repaired. This is the prime difficulty in the way of language reform. There have been made isolated attempts for centuries to improve the old, or to invent a new language, and fit it for universal adoption. All have met the same fate, and for the same reason. The changes proposed have been too radical. But in spite of all failures,

similar efforts are multiplying, and it seems as if the civilized world were on the eve of some great movement in this direction. It is, as they say, "in the air."

Among the attempts most recently made in this direction, is Volapük, which has gained the ear of the world in larger measure than any other, but its race is probably soon run. To attempt to make a special language for a special purpose, like commerce, travel or diplomacy, must, in the nature of the case, be a failure. In travel, in diplomacy, and even in trade, men want to express their thoughts with ease, with grace, with force and freedom. This they will never be able to do with a mechanically constructed language, which is no one's mother tongue, which has no history to make it respected, and no literature to make it loved. A language without a past will be a language without a future. To create a new language for a special convenience is an extravagant folly; and to get away from the language on which a people's mind has fed and grown, and by which its thoughts and feelings have been expressed through generations, is as impossible as to run away from one's shadow. But this does not imply that errors and defects have become sacred because they are in the realm of speech.

Our language is like a tangled forest into which seeds have been wafted by every wind, and which have grown in disordered and bewildering luxuriance. The child is lost in its mazes and labyrinths, and the man is bewildered with its abundance. Instead of this it should be like a royal garden, where nature and art had mutually aided each other; where the grafting knife and pruning hook had been guided by

a cunning hand, and where every path leads to some familiar spot, from whence a child could always find its way home.

In a recent editorial discussing the merits of Volapük, the CHICAGO TRIBUNE, which has always been friendly to language reform, says:

"But the fact that learned men have devoted time to the invention and propagation of a proposed universal language, shows how deep is the realization of its necessity by thinking people, whatever their vernacular; and the main principle kept in mind in the construction of Volapük, and used with unquestionable advantage by its advocates — its fonetic character — indicates precisely the direction in which some living language must be modified in the process of becoming universal. There is nothing in the history of civilization to encourage the belief that any language, however attractive, can be artificially extended. Conquest, not followed by commerce, cannot do it."

In closing the same article, the writer says:

"By fonetic changes, consistent with the genius of the language, sound and spelling can be unified; and in time, as it becomes more and more the universal language, it will fall into an artistic mold in which simplicity will preserve its essence without diminishing its power or impairing its beauty."

This expresses, with striking accuracy, the aim of the author of the present work, though it implies a leaving to chance one essential feature of the reform for which the author has sketched the outline of a definite plan. There is not in the history of our language adequate ground for the belief that it "will fall into an artistic mold" if only its "sound and spelling have become unified," any more than that the forest will of itself become a park. In addition to a simplified, fonetic spelling, the thought and taste of the time need to be directed towards the purification

of its vocabulary. There is need of a clearer conviction of the fact that the true economy, as well as the source of power, lies in development from within, rather than accretions from without.

The leading purpose of the author is mental economy. This is to be reached through three main channels. (1) By simple and correct spelling; (2) by a gradual purification of our vocabulary, aiming to enrich our store of words from our own Anglo-Saxon and allied sources, making the words self-developing and self-explaining; and (3) by the largest practical regularity of grammar.

In these changes, however, one thing should not be lost sight of, namely, that no change can be considered practicable, and no reform commendable, which secures any advantage, no matter how desirable, at the expense of symmetry, euphony and force; and this, I think, the author has nowhere lost sight of, though he has probably in some directions gone farther than most readers will consent to follow.

This is natural. Every reformer must, in the nature of the case, be more or less an *iconoclast* (this word I have smuggled in, for it has met the author's especial disapproval.) A reformer who does not for a time go ahead of the masses, would have too little force to arouse either sympathy or opposition, and should more properly be classed among politicians than reformers.

The present effort is remarkable, I think, in one essential particular. It is not the dream of an isolated idealist or recluse. It is a growth in the author's mind out of his own needs, and is a voice directly from the people—from that combination of our popu-

lation which is characteristic of our great interior. This will be more plain to the reader by a few references to the life of the author.

ELIAS MOLEE was born in Racine County, Wisconsin, in 1845, and is the son of one of the earliest immigrants to that State from Norway. He grew up among American, German, Irish and Scandinavian neighbors. While the language in the district school which he attended was English, he would daily hear three or four languages spoken on the play-ground. As with so many thousand other children in our land similarly situated, there arose a struggle in his mind and heart between the two rivals, the language of the hearth, his mother's tongue, and the language of the school. The influence of such circumstances upon the mental habit and the character of a child can be understood only by him who has intelligently experienced it. Upon a dull mind, I think this constant strain has an enfeebling effect. It disturbs and disquiets the whole nature. Neither mind nor heart are fully absorbed or at rest any where. Upon the alert and critical mind, it has quite another influence. It arouses curiosity, stimulates observation, exercises the judgment and expands the mind. It acted thus upon the young mind of the author. He became ambitious to learn all these languages. He acquired the English in the school, the Norwegian-Danish at home, but the German was not so easily laid hold of. He therefore, while yet a small lad, gained permission of his father to go to a German who kept a country store on the borders of a German and American settlement, to seek employment. His earnestness, the already acquired mastery over two languages, and his

desire for the language of "das Vaterland" in addition, was just the recommendation that gained favor in the sight of the German storekeeper. From that time to this, one thought has been uppermost in his mind. The spelling of the English language impressed him as a cruelty to the native-born child and more than that to the foreign-born. Wherever he found in any of the other languages some feature in which he thought it excelled the English, he longed to see it appropriated by his adopted language, the English. We are here building up an American nationality out of elements contributed by various nations. It will be a grand nation. Why cannot our language also draw to itself the best features of allied tongues and conquer the world?

Shall the American nation, with its grand opportunities, with a future before it like that of no other people, continue its career without an effort to brush off the defects which cling to its speech? Shall this practical, common sense people, that in other things so well understand the value of time, let every generation of its multiplying millions through all ages, waste at least three years of its best time in the often vain effort to learn to spell? Shall the ever-questioning, quickly-absorbing mind of the child forever struggle with sounds and words which suggest no thought and bear the likeness of no known image on earth or in heaven, while the rich treasures of thought and feeling are waiting on all hands to inspire and fructify it? Shall the wealth of exact science, which is the boast and glory of our age, be denied to the multitudes who have neither the time nor the means to spend years in learning dead languages, from

whose exhumed relics the jargon is constructed which is called the nomenclature of science? These and similar questions it is which, since childhood, have given the author no rest, until after thirty years of quiet picking, gathering and arranging, he has finally rehabilitated an "American" or Teutonic-English language, which is harmonious in its parts, beautiful in its simplicity, pliable in every limb, well sounding to the ear, and capable of a growth and self-development adequate to any measure of intellectual expansion. Such, at least, is the hope and faith of its author.

His thirst for a more thorough knowledge of languages early led him to the Norwegian College at Decorah, Iowa, where, besides modern languages, he acquired some knowledge of the classics. From there he went to the American Academy at Albion, where he graduated. Later he prosecuted his linguistic studies at the University of Wisconsin, constantly in consultation with scholars in regard to the one theme about which all his thoughts centered. The gaining of a livelihood has always been a secondary consideration with him, so that, in order that this obtrusive necessity should divert his attention as little as possible, he has in recent years settled down on a farm in Dakota, and thus, hampered with less care, been enabled to complete the preliminary sketch of his work.

Like that of all men who are gifted with the power of concentrating their energies for a life-work upon one theme, so the author's mind has been focused upon this thought till it burns with a steady flame, and is inspired with a faith that will listen to no sug-

gestion of defeat. His enthusiasm is not demonstrative, but it is nevertheless contagious. And though my conviction may in part be due to this contagion, I cannot deny that the system here proposed seems to me, in its essential features, the only conceivable method by which the English language can be restored to a supremacy over itself, and be made entirely worthy of the commanding position which we trust its future destiny may have in store for it.

There is one thought which I would urgently commend to the mind of the unprejudiced reader. This is no scheme gotten up to create a sensation or to gain selfish ends. Whatever judgment the world may pass upon it as a system, let it be assured that this is a work of conscientious devotion to a noble purpose. It is a cause to which the author has unreservedly devoted his whole life. He is a native-born, patriotic and loyal citizen of this country, and seeks only its glory and its gain. This work must not be classed with the injudicious attempts to crowd a foreign language into our schools, or as in any way calculated to detract from our language by emphasizing the superiority of any other. The plan proposed is largely one of mutual concession, but in all essentials the English stands unshaken on its foundation, yielding to no other except where it seems to result in manifest advantage. The plan should arouse no national jealousies; its aim and spirit is to draw all together into a more natural and conscious union.

Ours is a composite nationality, yet largely in a nascent state. The process of welding together the different elements is the real national life now in progress within the borders of these free States. On the surface is the scum of politics and the noise of bread-winning, but below, in the calm, unseen deep, goes on the slow process of absorbing and assimilating into unison the diverse elements of population which gather within our borders. Any apparent harmony, any temporary prosperity, will be evanescent and delusive unless there is constant progress towards a more perfect union of the various elements now contributing materials towards the forming of the ulti-

mate homogeneous *American People*. The controlling and molding power exerted by the genius and the free institutions of our early settlers is beyond doubt the mightiest influence ever felt in the history of mankind. This power will also in the future be adequate to shape the destinies of our country. But it may not be unreasonable to assume that a gradual simplification of our language in the lines here proposed will facilitate the outer unification and strengthen the consciousness of inner relationship between the representatives of the Teutonic race, of which our population in the main consists.

There are a number of subordinate features connected with the proposed plan of reform to which I am not prepared to assent. The same will, no doubt, be the case with a majority of the readers. Our vocabulary is so largely recruited from the Latin that an attempt at a total expurgation of words of this origin would seem not only futile but enfeebling. A language, as well as any other institution, must bear the traces of its history. This is neither a shame nor a disadvantage. But a too ready sacrifice of its own for that which is alien is a fatal weakness. A return to a healthy measure of self-reliance and self-development, without aiming pedantically to erase all traces of its history, will give new clearness and force to our English language. The effort should not be to blot out its history, but to relieve the language of its inherent weaknesses and assumed burdens. No word should be condemned, no matter what its origin, unless a substitute can be found equally as good of purer lineage. But the very principal of historical necessity will of itself in time produce modifications in the direction here suggested. This reform itself springs forth as a new shoot from our historical soil. In some way or other the language of the future American will reveal the elements from which the nationality is compounded. The question here presented is: shall the change be a conscious effort directed by intelligent purpose, or shall it be left to mere chance?

The author does not insist on the minor details of

his scheme. He is more conservative than reformers as a class. His system of numerals will probably not meet favor; his alphabet will need improvement; the introduction of new sounds is objectionable. Everything may be regarded as suggestions submitted for intelligent discussion, rejection or approval, except the three main features—a more regular grammar, a freer return to native sources for additions to our vocabulary, and a simple spelling. It is an invitation to the intelligent men and women of our land to join in a conscious effort to make the American language more homogeneous, more pliable, less exacting on the powers of the learner, and more truly an exponent of our history as a composite nationality. Such changes would facilitate its progress and justify its claims to larger dominion.

Its introduction, if favorably received, should not be a revolutionary one. The changes proposed should be set before the minds of the people and the rising generation as an ideal towards which efforts more or less emphatic should be directed, beginning with the reform of spelling, and correcting the taste as regards the use of Anglo-Saxon words. The bondage to a dictionary should be ended, and a larger liberty in the forming out of our own material any word whose meaning would be evident from its parts. The change would be so gradual as to involve no serious inconvenience.

These remarks must, in a measure, be apologetic. The author is conscious of defects in the method of presenting his thoughts. His English is at times inaccurate and unclear. For this he craves the reader's indulgence. It is in part due to circumstances which at present could not be controlled. He is a scholar in the field in which he labors; but as he has spent so much time in meditating on what the English language ought to be and might have been, he may be pardoned for not always remembering what it is. But this will not detract materially from the value of his work in the minds of those who are in earnest about an important cause.

A PLEA FOR AN AMERIKAN LANGUAGE.

CHAPTER p.*

MANY SPEAKERS NO SIGN OF GOODNESS OF LANGUAGE.

The fact that a language is spoken over a great extent of territory or spoken by a great number is no indication of superiority or inferiority as a medium of communication. The Chinese is an inferior language and yet is spoken by the greatest number on account of numerous births and ancient conquests and annexations. From the little country of Spain with only a few millions inhabitants her language spread over Mexico, the West Indian Islands, Philippine Islands, and all South America, except Brazil. The cause was war and discovery. The little insignificant country of Portugal has succeeded in planting her language in many extensive tracts of territory in Africa and all over the Empire of Brazil, an empire which equals

* For an explanation of the use of small letters instead of Arabics or Roman characters, see alphabetic numerals in grammar.

that of the United States in area, excepting Alaska. Again the cause has been war and discovery. The same may be said with regard to the Russian language.

The English owe the possession of the Dominion of Canada to the discovery of foreigners, namely John and Sebastian Cabott, two Florentines, who had resided for some time in England, and who sailed out under the English flag in a north-westerly direction A. D. 1497, discovered Labrador and other parts further south. They brought back as specimens of the products of the country 2 Indians and 3 turkeys. Cheap acquisition! Canada proper was wrung from France by important help from the American colonists. Holland discovered New York in 1609. They commenced settlement in 1613 at New York and later in New Jersey, Pennsylvania and Delaware. By war and treaty England has taken from the little enterprising Dutch sailor people the following countries: New York (then called New Amsterdam), Australia (then called New Holland), Tasmania (then called Van Diemens Land), and the Cape Colony in Africa. The Dutch, through their diligence and daring, went ahead and discovered, but the English took it away from them. The English have been hard on the

Dutch and on the Irish. That is one cause of the spread of the English language. This tongue got a start in the United States, and those who came here afterwards learned the language as a matter of necessity. In this way the language has obtained a strong foot-hold, although only a minor portion of the inhabitants of the United States can trace their ancestors back to English origin.

The spread of the French language is owing not to war nor colonization, but in a small degree. Fashion and imitation are potent factors that have been at work here. Louis XIV. of France had the most elegant court of Europe. This he could have, being at the head of the richest and most powerful nation at that time. Other courts, dazzled by this splendor, imitated the French manners and language. Imitation was more powerful and more unreasonable then than now. It was further found necessary to adopt the French as a language of diplomacy and international communication, because it was felt that Frenchmen were unable and unwilling to learn any other languages. This linguistic inability of the French is proverbial in Europe. Even the French Minister at Berlin during 1870-71, at so important a time as the Franco-German war, could not speak German, and was

hence less prepared for his calling than a foreign commercial traveler. The French is not a good people's language. Herbert Spencer criticizes it very severely in his "Study of Sociology." It employs a double nominative and a double negative, as, "votre frère où est-il?" and "il n'est pas; a clumsy comparison of adjectives, as, le plus beau for *finest*. It is very badly spelt, very irregular and, as Prof. G. P. Marsh says, very full of idiotic expressions where words mean something entirely different from what they appear to mean. It has no neuter gender and is very mixed and arbitrary. The language is pronounced with an ill-sounding nasal twang. Rev. Schleyer, author of *Volapük*, says French sounds very badly in singing. Yet in spite of all these defects, French became fashionable through the elegance and wealth of the royal courts of France. The common people has never stood very high for intelligence, and never will, because it takes too much time and money for poor children to master the arbitrary spelling and mixed and non-self-explaining words of the French language. The French tongue, as we shall show further on, is only a little better as a means of popular education than the present English.

CHAPTER b.

A LIFTING LANGUAGE.

That a language may lift a people up into knowledge and self-respect on a large scale, it must be self-explaining, pure and homogeneous like the ancient Greek, Irish, modern German and Skandinavian. That is, a good language must be readily understood on a wide variety of subjects with the least resort to dictionaries. It must above all things be expressive and transparent. There is only one way of making the language such, and that is to proceed from the *known* to the *unknown*; to build from within. Discard borrowing and take to self-development, so that the common words, which all understand, may help to explain and remember the less frequent words. For instance, the Greeks took the following common words to build higher self-explaining ones, as, *ichthus* was the regular common name for *fish*. Every Greek child knew what *ichthus* (fish) meant, also that *logos* meant *learning* or *lore*; now, when the wonderfully wise Greeks wanted to give a name to a certain kind of *learning* or *logos*, which had for its subject matter *fishes* or *ichthuses*, they said with a beautiful simplicity *ichthyologia*, A. S. *fisc-lar* (fishlore), German *fischlehre*, Skandinavian *fiskeläre*, American *fish-*

lore. How expressive and picturesque! How poetical *ichthyologia* must have been to the ancient Greek man and woman who spoke every day of *fish* as *ichthus* and of *lore* or *learning* as *logos* or *logia*. *Ichthyologia* was just as expressive to them as *shoemaker*, *schoolhouse* and *breastbone* (sternum) are to our children. What would *Plato* or *Socrates* have said if some Greek clown had borrowed the English *fishlore* or the German *fischlehre*? They would certainly have said *fishlore* or *fischlehre* is not in harmony with our common Greek words. We must build from our own known words, so that our Greek children and laboring men and students of other branches of knowledge can readily understand and remember what they hear spoken on the strangest subjects. We must therefore, fellow-citizens of Greece, develop from our own material and say *ichthyologia*. How expressive this word is! How full of open spreading vowels to make the word euphonious. The Greeks would never have mounted up high with the English language, for the spirit moves early in a harmonious, thought-aiding and homogeneous speech. The Greeks had *Demosthenes*, the greatest among orators, *Homer*, the greatest poet. Pope says Homer had the finest ear and he always preferred in his verses

open spreading vowels of which the Greek language is so full. Aristotle was one of the greatest philosophers. Even such a scholar as the learned Irishman, Bishop Whateley, is pleased, even to his day, when he can show in his rhetoric and logic agreement with Aristotle. The Greeks were as brave as they were wise. Think of their struggles at *Marathon*, *Thermopylae* and *Plataea*! Herodotus was the greatest historian, Euclid the greatest mathematician and Socrates the purest moralist. What enhances our admiration for the Greeks is the fact that they had no other people to copy after or borrow from. They started theatres and wrote comedies and tragedies. Who is not filled with admiration and gratitude at hearing such names as Miltiades, Themistocles, Perikles, Demosthenes, Socrates, Epaminondas, Alexander, Plato, Plutarch, Strabo, Thucydides, Aristophanes, Æschylus, Sophocles, Euripides, Herodotus and Homer? The Roman literature is little more than a copying after the Greeks. The Greeks had a harmonious, self-developed, euphonious, self-explaining language, like the German and Irish. The Germans excel in learning in our time, as the Greeks did of old. No people using a mixed, arbitrary language has got to the front, and never will, because un-

derstanding and remembering is made too difficult on a large scale. The ancient sons of the "Emerald Isle" stood very high for learning in olden times, before they forgot so much of their own euphonious and self-developed Irish tongue. People came from all parts of Europe to acquire wisdom and eloquence from Irish scholars. After the Irish tongue had been oppressed by the English law and language, they have gradually sunk in intelligence. This is not to be wondered at. England also stands low with regard to literacy. The Atlantic States in our country have gradually retrograded during the last fifty years and are continuing to go downwards. Even those who do go to school part of the year, enough to learn to read easy pieces, understand far less of what they read than those people that are blessed with self-developed and self-explaining home words, as the Germans, Skandinavians and the former Irish. I shall show further on that under equal advantages or adversities the English speaking people will inevitably fall behind as a people in popular education. England and the United States have hitherto enjoyed special advantages. England by her extended commerce and foreign colonies has subsisted to a great extent on the sweets of other lands. She has drawn largely

on the future by her immense "national debt," which every one calls an evil to the people at large. The United States have possessed a land that is probably the best country of its extent in the world. Long navigable rivers, abundant timber, plenty of coal, iron, gold, silver and green pastures, and over and above all, a *virgin soil*, few wars and a comparatively small population, and yet the English speaking people stands the *lowest* among the Germanic nations in literacy. Not because they are less talented, less strong and enduring, but because the English is an unfortunate language. 97 per cent. of the people in Germany, Scandinavia, Holland and Iceland, over ten years old, can read and write, and that is the highest point reached in literacy by any people on the globe. There are always a few cripples or weak persons who cannot be taught. In the northern States where there is found the greatest proportion of foreigners, there is most wealth and intelligence. In the South, where the Old Natives are less mixed by immigration, the white population stands far below the whites of the North. It must also be remembered that the greatest amount of ignorance has come to the United States from English speaking countries, not from Germany, Skandinavia and Holland. En-

glish wastes the time of children in mastering the cruel spelling which the majority of laboring people forget in after-life. It wastes the time in memorizing the definitions in school-readers and in searching for the meaning of words through expensive dictionaries. They soon forget the meaning of those arbitrary borrowed words, because they are not ingrafted into the mind in childhood by means of the ever recurring common words. 53 per cent. of English words are taken from all the languages of the world and thrown together in one chaotic mass. The only parallel to this much borrowing are the Turks who have taken half of their words from the Arabian and Persian. They having taken so much from one source makes it more homogeneous and self-explaining than English. There is no honor in borrowing. It is the easiest method possible by which to enrich language.

Mere borrowing requires neither love, learning nor ingenuity. It is only necessary to take without pay what others have made ready. But to so develop our own material, whatever that may be, that our language will vividly express all ideas of ancient or modern times possessed by ourselves and others, with clearness and euphony, that is something which requires love,

learning, patience and talent. Then we will have a language that we can call our own, a language we can understand on all subjects, something we can love because it is our own and good to us, something that is kind to our understanding and memory. The impure English cannot be loved as the pure German, Scandinavian and Irish, because English is so unkind, so arbitrary and so much mixed that it belongs in particular to no people. This mixture of languages was forced onto England by William the Conqueror after the defeat of the English at the battle of Hasting A. D. 1066. The English speak, therefore, as a conquered people. They speak as they do because they were conquered by the Norman French in 1066. The foreign conquerors learned the most common words of the people, as, father, mother, son, daughter, house, ox, cow, land, stone, etc.; but when they wanted to express higher intellectual ideas, they dragged in their own Norman French words. This accustomed the people to arbitrary-word mixing and soon wore off the feeling of incongruity.

The value of a *lifting language*, a language that could elevate the masses by self-explaining and thought-quickenings words, was probably never thought of or cared for in those days of

selfishness, violence and ignorance. I have given you a slight indication of how the ancient Greeks and the modern Germans and Scandinavians develop from within out of their own well-known material, so that even rare words explain themselves. Now let me show you a few Irish words.

CHAPTER t.

THE IRISH LANGUAGE.

<i>Fear</i> (pr. fahr), man.	<i>Laocmara</i> , seal, lit. sea-calf.
<i>Feasa</i> , of knowledge.	<i>Mac</i> , son.
<i>Fearfeasa</i> , prophet, that is knowledgeman.	<i>Alla</i> , cliff.
<i>Fear</i> , man.	<i>Macalla</i> , echo, lit. cliff-son.
<i>Thiga</i> , of a house.	<i>Tira</i> , wold, turf.
<i>Fearthiga</i> , householder.	<i>Mactira</i> , wolf, lit. wold-son (son of the turf).
<i>Fear</i> , man.	<i>Teac</i> , house.
<i>Fean</i> , music.	<i>Osta</i> , entertainment.
<i>Fearfean</i> , musician, literally, music-man.	<i>Teacosta</i> , hotel, lit. entertainment-house.
<i>Bean</i> , woman, female.	<i>Buan</i> , enduring, lasting.
<i>Siga</i> , spirit.	<i>Caom</i> , mild, gentle.
<i>Beansiga</i> , a fairy woman.	<i>Claon</i> , inclined.
<i>Brat</i> , garment.	<i>Cuma</i> , grief, Ger. kummer.
<i>Taisa</i> , of death.	<i>Crom</i> , bent, Ger. krumm.
<i>Brattaisa</i> , winding-sheet, lit. death-sheet.	<i>Deag</i> , good.
<i>Cu</i> (koo), dog.	<i>Dearb</i> , true.
<i>Mara</i> , sea.	<i>Mo</i> , my.
<i>Cumara</i> , otter, lit. sea-dog.	<i>Dian</i> , vehement.
<i>Laoc</i> , calf.	<i>Grad</i> , love.
	<i>Diangrad</i> , vehement love.

The plurals and genetive case end frequently on vowels. It has a very full inflectional system. Adjectives and nouns have plural signs mostly on vowels.

Ban, white; pl. *bana*.

Min, smooth; pl. *mine*.

An, the; *bo*, cow; *dub*, black.

An bo dub, the black cow, or the cow black.

Na ba duba, the black cows.

Cu, hound; *ca*, hounds.

Dia, God; *deitha*, gods.

La, day; *leitha*, days.

Mi, month; *miosa*, months.

Ua, grandson; *ui*, grandsons.

Seamrog, shamrock; pl. *seamroga*.

Clearseac, harp; *clearseaca*, harps.

Cno, nut; *cna* or *cnai*, nuts.

It is full of short words as well as long clear compounds, as, *do*, to; *fa*, under; *le*, with; *o* or *na*, from; and *fearfeasa*, prophet; *laocmara*, seal (sea-calf).

The Irish language has a separate passive form, as the Greek, Latin and modern Skandinavian, as *buailtear me* (I am struck; Skan. jeg banks).

The complexity of the language is a drawback in Irish as in German, it makes it more difficult for its admirers to acquire.

The Irish tongue has the same self-development, the same crystal transparency as the Greek and German. It is more full of open spreading final vowels, which help to make the

language musical. It is to be deplored that such a clear popular language has been so oppressed.

"Ah! the pleasant Tongue, whose accents were music to the ear.

Ah! the magic Tongue, that round us wove its spell so soft and dear.

Ah! the glorious Tongue, whose murmur could each Celtic heart enthrall.

Ah! the rushing Tongue, that sounded like the swollen torrent's fall!"

Rev. M. M., Ballads of Ireland.

"Sweet Tongue of our monarchs, our saints and our sages,

Sweet Tongue of our heroes and free-born sires,
When we cease to preserve thee our glory expires."

Anon.

Ulrich J. Bourke, President of St. Jarlath's College, Tuam, says of Irish: "It is flexible and harmonious as Greek, soft as Italian, and expressive as German."

The Most Rev. Daniel O'Connor, Bishop of Slades, aptly says: "Oh! would that our copious, melodious, soul-inspiring, and heart-moving language were received and had become universal! And why should it not? Should it not be our pride and our boast to have such a language, while other countries rejoice in their jargon—in their compound of various lan-

guages?" Great many societies are being formed in Ireland to preserve and revive the old language. Holland has its own language with 4 million speakers, Norway 2, Sweden 4½, Portugal 4. Ireland having about 6 millions, and an island country, could easily have her own language for home use. Scholars must study foreign languages anyhow in all civilized nations. *Rev. Bourke* says very forcibly in his Irish Grammar: "If we do not cherish the language for its own sake, why, let us do it for our own. We know the language of a nation is the exponent of a people's antiquity, the index of their refinement, the mouth-piece of their history, the type of their freedom, the echo of a nation's greatness and fame—shall we then let our language die?"

Bishop O'Connor says: "Are not Scotland and Wales to be admired for their patriotism? and are they not a reproach to us? But why do their languages prevail among them? Because they are used as the common language of the country; because they are taught at school and encouraged by nobility and gentry, instead of being ashamed of their mother tongue—as, I am sorry to say, we are generally found to be of ours—or, rather, are sought to be made so, by

those who are interested in suppressing it as a mark of our nationality."

"Unless this shame of the language of our ancestors cease to exist and a kindred feeling be cultivated generally, and especially by the middle classes of our countrymen, in vain do you labor."

"If I could take the liberty, I would recommend that in every parish in Ireland there should be an Irish teacher, and that as the ear governs the tongue, it may be familiarized by hearing the language spoken at school, at home and abroad; if it were only thus to employ some poor men and women to speak nothing but Irish in the hearing of children, who, in a short time, would acquire a facility in a common place colloquial way."

Rev. Bourke says: "Every nation cherishes its own language; it cherishes it even in death. The Greeks loved their language the more, the more it was banished by the Turkish foe. From the ashes of thralldom they have brought it forth—though bearing another name—fresh and youthful as the phoenix rising in its newly creative power, after a literary slumber through ages of woe. The Jew in his exile loves, as did his captive sires of old, to sing out in his own sweet Hebrew his sorrows in a strange

land. And shall the Irishman, in the land of his birth, neglect to cultivate what has been justly called "the language of song—the language of the heart—the sweet mellow language of *Eire go bragh*?"

CHAPTER d.

INJURY OF UNSYSTEMATIC SPELLING.

English *orthography* is so bad, so impracticable, that I shall only spend a few words on this subject for the purpose of filling out the argument. The only true mode of spelling words and the system easiest to learn by children of all nationalities and stations is to have "*one letter for one sound, and only one sound for one letter.*" Now we begin by telling the child that this short round-like character is called "a" as "a" in *ale*. The child follows and says "a." He has now learned the name of that character. But he is soon bewildered; the same letter without any modification is differently pronounced in 1 *ale*, 2 *at*, 3 *arm* and 4 *all*. Then there are hosts of other combinations that stand for the first sound, other arbitrary combinations that stand for the second, third, fourth or fifth sound. Again the same letter or combination of letters stand at one time for one,

and at another time for another sound. There are many letters for one sound, and many sounds for one letter. There is no guiding rule. Mental energy is wasted. Each word becomes a special act of memory, like the Chinese characters. It makes it difficult to learn to read and write. Those who are poor and have but little time to go to school are scared away or cannot master it; hence such spelling must increase ignorance. The wealthier classes who can afford to send their children to school long enough to learn this *orthography*, wastes so much time in doing so that they cannot learn as much of arithmetic, geography, grammar, history, laws of health, civil government, and music. All must be content with less knowledge and less accomplishments by reason of the irregular spelling. In Germany and Skandinavia no spelling-book is used. There is no need of one, because they spell according to sound. After the letters are learned in their primers, they spell a few words from their reading lessons and copy the reading lessons upon the slates, and as the same letter always has the same sound, children soon get the hang of spelling without waste of time. Spain, Germany and Skandinavia improved their spelling long ago. In American common schools the prin-

cipal object is to learn to spell. There is no useful knowledge in this early and late spelling, and spelling and spelling. It is as time-wasting and impracticable as the Chinese sign-writing. In both cases does every word necessitate a special act of memory. Both are hindrances to education. Both are degrading. The English are fortunately waking up to see this injury. Ex-Premier Gladstone, the "Society of Arts," the "Associaton of Elementary Teachers," many ministers and editors in England are in favor of phonetic spelling. In the United States and Canada there are a number of journals advocating the system. We have many Professors in Universities and Colleges in its favor, among which I can name such learned scholars as Prof. Francis A. March, of Lafayette College, author of *Anglo-Saxon Grammar and Reader*; Prof. W. D. Whitney, of Yale College, author of *"Language and the Study of Language,"* Prof. T. R. Lounsbury, of Yale College. Ben Pitman and the Longley brothers have done much good for the cause by their monthly journals and books. Prof. Boyd estimated about 30 years ago that it required English children three years longer to learn to read and write than it did for the children of Germany, Skandinavia and Holland. Major

Chas. Story, of Chicago, estimates the time wasted to equal from 5 to 7 years, but I have preferred to take the shortest time, three years. It is again estimated by Prof. Boyd and others that it costs the American people \$10 extra every year on account of unsystematic spelling. Having about 10 million school-children, and an extra cost of \$10 for each child amounts to a loss of 100 million dollars every year for this defect alone!

I said on the title page that the present English was a national misfortune. Let me ask, is it not a national misfortune for the country to lose 100 millions annually and have every person robbed of three years of his or her life on account of spelling? And yet our arbitrary borrowing is of greater damage still, which I shall endeavor to prove in the next chapter. The loss of time and, what is worse, the loss of useful life-guiding knowledge, occasioned by taking expressions of less frequent ideas from strange tongues not explained by well-known common words as in Greek, German and Irish will probably amount to much more than another 100 millions. But more on this point in the next chapter. The only ones who can learn English spelling are type-setters. No others can learn it. At a school examination in Hous-

ton County, Minnesota, in 1876, only two teachers out of 48 could spell correctly the 20 words given as tests. At the University of Wisconsin at Madison, the senior class, the graduating class in January A. D. 1874, handed their Professor of English written essays as required, but only one high-class student of the whole number had spelled each word in his composition correctly, though all had chosen their own subjects and their own words. Having taught English school more than 10 years, I have been present at a great number of examinations, and I undertake to say that English spelling cannot be learned by the people. Only type-setters and occasionally an old-fashioned school-teacher, who values orthography above all other knowledge, can spell.

Sir Walter Scott spelt 5 words wrongly in a receipt given for money received as initiation fee to a certain society (spelt by him *society*) Scott's manuscripts had always to be corrected by the printers. Shakespear has at different times spelt his own name in 128 different ways. Spelling does not show the derivation of words except occasionally. There is no "s," and no "g," and no "l" in the old words for *island*, *sovereign* and *could*. Comparative philology is now such that the relationship of words can

be traced and proven though the words compared have not a letter in common and differ in meaning as much as black and white. The proper function of spelling is to give a true picture of the spoken language, so that he who *sees* a word may know how it is *pronounced*, and he who *hears* a word may know how it is *written*.

But even supposing spelling did show derivation of words, which it does not, except in part, it will hardly be demanded by an education-loving people that 999 men should be burdened every day throughout life by signs of derivation which are unreliable and always insufficient, and for which they care nothing, simply that one man out of a thousand may occasionally find it easier to trace some curious word to its ancient source! Max Müller and W. D. Whitney, comparative philologists, say it would have been better for linguists if each age had given them a true picture of their spoken words. Language is above all for the good of the people at large. Dr. Beaty says, we waste enough time in our schools on spelling to give our children a good literary and scientific education. Shall we keep up a mode of spelling, which professional teachers, university students of senior classes and famous authors cannot

master? Do you want your children to waste their time on this unscientific and impracticable spelling, or do you want them to acquire useful knowledge? Americanism is to select what is best from other countries and adopt it here. This is a composite nation, a daughter of the whole western and central Europe. This nation is not a daughter of England. The spelling is merely English, but not American in principle. Anything to be American must be eclectic and practical. (See chapter on "Americanism.") In German there are occasionally a silent "h" for the purpose of lengthening or shortening the sound, as *Jahr* (year) and *Lamm* (lamb). Such spelling, however, is not misleading, for it cannot be pronounced differently on account of these extra letters. Their spelling is remarkably systematic and uniform. Even the Germans, who have already done so much for systematic spelling, are discussing the idea of making it still more phonetic. How much more ought not spelling to be discussed among us!

Igh cee a phat chat awn thea chere.
Eigh knoh knot whaht thie chait wawnts tu eet.
 (Spelt according to analogy.)

The above is about as strange as the following: ʒat, ʒ_i, ʒem, ʒat, ʒ_i, ʒem; ʒörʃ, muʃ.

Prof. Whitney calls our spelling a millstone on the necks of the people.

The Old Natives boast of being practical. Is this *orthography* practical, or will they help make it so? As all classes are injured by this spelling, all should as best they can in their circle assist to create a public opinion. The best way to do that is to support journals and writers who devote their time to this noble cause wherever they may be found. As Germans and Skandinavians are great linguists, they must keep up their credit for intelligence by taking the side of language improvement, otherwise they will have no influence. It will be said by other Americans: "They can criticize, but they cannot help reform."

Why could not German, Irish and Skaninavian editors procure \$1 or \$2 worth of phonetic type and insert a few paragraphs of the Amerikan language in their journals? They may receive no pay for this, but if no one will aid the poor and helpless children, what becomes of patriotism? The Old Natives cannot influence this vast and heterogeneous population alone, even if they were united, which they are not. If we do not all help, we may never see a good language for our grand country. Language reform is as much our business as that of any one

else. We have men in all stations of life and in all professions, from the common school-teacher to the legislator, editor and university professor, and our men are marching to the front every year. We shall all soon become Americans. No matter how much we may study English, let us not forget the German, Irish and Skandinavian mother tongues. The Jews have clung to their Hebrew language. They say their prayers and chant their joys and sorrows in their ancient tongue, and yet they are the world's greatest business men, as well as the most famous in literature. They are also the least criminal part of our population. They have the greatest regard for old parents and young children, and have the least divorces. Fidelity in one respect produces fidelity in another.

CHAPTER k.

INJURY OF UNRELATED FOREIGN WORDS.

Thinking is classifying previous impressions. We think by means of particular images, or, in other words, we think by means of impression received through the five senses. We have an idea of white, black, eye and fish from having seen it, hard, smooth, soft and rough from hav-

ing felt it, the different sounds from having heard them, sweet and sour from having tasted it. Thinking is gathering, to remember is to recollect, to gather again. The Latin *coagitare*, *cogitare*, is a putting or shaking together in the mind. A general or abstract idea is only a grouping or classification of individual particular impressions. For this reason is it of vital importance that a thing should be named according to the nature of the images necessary to the idea wanted, in such a way that the mind may be carried back and be reminded of the original particular impressions or images that must be gathered to build up the thought.

Oculist is a bad word for the reason that it is arbitrary. There is no gathering of images. We understand it only after extra memorizing. He might just as well have been called *x*, *u*, or *y*.

We think only in particulars, as, *eye* and *healer* (from heal, to cure), hence *eyehealer*, Ger. *augenarzt*, from the particular previous impressions of *augen* (eyes) and *arzt* (healer or doctor), Skand. *öienläge* (eyehealer), from *öien* (eyes) and *läge* (healer, curer). The idea underlying this natural self-developing system of producing terms is that each object, not mathematical, shall be named by means of the proper particular images previously acquired in

childhood. A double use is hence made of early learned base-words, making them doubly firm in memory. They are first employed to designate the common ideas when needed, as *eye*, *healer*, *fish* and *lore*; A. S. *lar*, Ger. *lehre*, Skand. *läre*, Eng. *lore*, *learning*, *science*. The same common words, so well and early engrafted in the mind, by the nature of our necessities are secondly *gathered* to build higher words of which they serve as explainers and remembrancers. Having once obtained an image of *eye*, *healer*, *fish* and *lore*, such names as *eyehealer* (oculist) and *fishlore* (ichthyology); Ger. *fischlehre*, Skand. *fiskeläre* (science of fishes) become self-explaining.

The Greeks who called a fish *ichthus*, and lore or learning *logia*, could with great advantage gather their impression and say *ichthyologia*. Prof. Schlecher says: "We should *see* and *feel* through language."

There is a deep psychological principle underlying this simple mode of names-giving, which, when understood, will place arbitrary foreign borrowing in a bad light, whatever people resort to it.

What is gained by self-developed words? We gain five very valuable points and lose none.

First—More thoughts understood.

Second—More thoughts remembered.

Third—More thoughts definite.

Fourth—More thoughts vivid.

Fifth—More love for the tongue.

FIRST POINT.—*More understanding*.—As we think in particular images it is evident that those languages which furnish the hearer with the very images needed to be gathered to build up the thought, as in Greek, German and Irish, are kinder to the understanding than such mixed languages as English, French and Turkish, which give a man not ready prepared thoughts, but mere arbitrary words which he must himself translate into thought the best he can.

A thought is an arrangement or presentation of images, hence, *eyehealer* and *fishlore* are thoughts, while *oculist* and *ichthyology* are mere symbols of thought to us. We understand such isolated words only by special superadded study, as we learn the meaning of x , y and z in algebra. It may be said that *oculist* and *ichthyology* are expressive to a Latin and Greek scholar. Yes, but that will not help the English language.

We accuse it of being inexpressive to the people at large and wasteful of mental energy.

Now, if it is necessary for farmers and business men to study Latin in order to understand English, it is all the more true that it is wasteful. *Expressiveness* is that quality of a word which enables the not-learned in the greatest number of instances to correctly anticipate the meaning. Special study will make any word in any language understood.

A word, in order to be expressive in a full sense, must carry a man's mind forward to correct conclusions from images furnished by the word itself. If a boy must look to definitions or the dictionary for the meaning, then the word has not inherent expressiveness. From two to five thousand words constitute an ordinary man's range of vocabulary, but we have about one hundred thousand words in a complete dictionary. The fewer words of a language that are gathered and compounded out of the universally understood common words, as in Greek and German, the smaller will the proportion be of understood words, the narrower must the range of thought become among those who use the language.

There is a constant danger of meeting words not expressive enough to be understood. A man hears and sees words in a hundred circumstances. If he hears a word in a sermon or

lecture and does not comprehend it, the value of the whole sentence is lost, and that sentence may be needed to explain what follows. There may be no Latin or Greek scholars near by, to explain to the man and he cannot go home after a dictionary, even if he had one. He might write the word down and hunt up the meaning when he got time. Few will take that trouble. If they did, it would be a waste of time and energy necessitated by the inexpressiveness of our language. In Germany and Skandinavia they use no dictionary in the lower schools. None is needed, because all words above the well-known and ever recurring common ones are compounded from such. They very seldom meet a word of which they cannot gather the meaning.

The tendencies of English are injurious to the intellectual habits of a man. A half understood word occurs to-day, another to-morrow morning, to-morrow evening, next day and so on. The man becomes superficial and will at last shun all difficult reading and confine himself to novels, where there is not much Greek and Latin.

I remember once while in the court house of Houston Co., Minn., 1876, I was given one of Henry Ward Beecher's sermons, and I was

pleased with his eloquence. He spoke about marching armies. A Greek word came in that stopped the reading. Beecher said in one place: "The sound of the past has been *cacophonous*." Ah! *cacophonous*. I felt chagrined and humbled to think that after graduating at an American Academy and after having studied so as to speak and enjoy several languages, after having learned considerable Latin and a little Greek, yet I could not understand so popular a production as a sermon. I do not meet words in German or Skandinavian sermons that I do not understand, though I was born in an English-speaking country, and have spoken, read and written ten times more English than German or Skandinavian. Is the fault in me or in the heterogeneous character of the language? I will now see how the officers about the court house understand Beecher. I asked the County Auditor, an Indiana man, J. Cooper; the Register of Deeds, an Irishman, James McMahon; the Clerk of the Court, a German, Joseph Vossen; the County Attorney, James O'Brien, who had been a former College Professor. None, except O'Brien, had an idea of what the word meant; he said it was something about sound, but like a wise counselor he looked up the law in the blessed Webster's Dictionary to

be sure. "*Caco*," said he, "means *ill* or *bad*; *phonous* is *sounding*. The Greeks put together *ill* and *sounding*, *illsounding*, it is the opposite of *euphonious*, or *well-sounding*." Is that all that the word means? Oh, father Washington! Here I have tramped from office to office among intelligent American officers to find the meaning of a word containing a very common idea; I had expected to find an elephant and found only a mouse. "Hon. O'Brien," said I, "let us see what the idea is called in the English-German dictionary (Ger. *wörterbuch*, word-book), and let us see how well the German people understand German. We found that *caco*, *ill* or *bad*, is called *übel* (evil, bad), sound is *laut*, something *loud* that can be heard; *cacophonous* is *übellautend*, *ill-sounding*. The word is as well understood by Germans as *cacophonous* was by the Greeks, because they "keep within their base." The former can also say *misslautend* and *missklingend*, and many other self-explaining compounds. When a people once get into the habit of self-compounding, they can produce clear terms, without limit, practically. As Hon. O'Brien and myself walked to the court house, we asked a twelve years old German boy what *übellautend* meant. He answered "someding vat sound not

goot." He understood his word, he needed no dictionary. A Skandinavian boy could have told just as easily what is ment by *illydende* or *ilklینگende*. An Irish boy, with his pure self-explaining tongue, could have done the same. The English are probably the most able people in the world, but they labor with an inexpressive tongue, and outside of physical routine work, their language offers insurmountable disadvantages to a wide understanding.

The English people belong to the Germanic race as well as Germany, Skandinavia, Holland and Iceland. The language spoken by the Anglo-Saxons was German interspersed with Skandinavian words. Here is a specimen from Francis A. March's Anglo-Saxon Reader and Grammar:

Ac spēc us after urum andgite (knowledge), *dhæt ve mægen understandan dha dthing dhe dhu spricst*. (Translated—Oh! speak to us according to our knowledge that we may understand the thing that thou speakest). Again, Matthew XII: 9, 10: *Da se Hæland dhanon for* (fared, went) *he com in to heora* (their) *gesamnunne* (congregations), *dha wæs dhær an man se hæfde forscruncene* (forshrunk, withered) *hand*. *And he acsodon* (asked) *hine*,

dhus cvedhende: Is hit (it) alyfed (allowed) to hælanne on reste-dagum?

Bird is fugel, eye is eage, conversation is gespræk, boy is cnapa, strange or foreign is fremede, woman is cwen (Skand. kvinde). The Anglo-Saxon had a great number of self-explaining prefixes and suffixes, which gave force to the language and the loss of which Prof. G. P. March so much deplotes in his "Lectures on the English Language."

It is needless to say that no people would ever have taken so many foreign words but after a long foreign oppression. The English language is, therefore, a prominent manifestation of the result of the Norman-French subjugation of England after the defeat of the Anglo-Saxons at Hasting, in 1066. English is not produced naturally by a free people, and it is hardly good enough for our free America, because it is too wasteful of mental energy and cannot be readily understood. Can't we free ourselves from the results of the battle of Hasting, where the English lost the expressiveness of their language?

While at the University of Wisconsin in 1873 and 1874, I saw an account of a school exhibition in a Janesville paper, which stated that a fifteen years old school girl, Hilda Hegg, read an

"Essay on *Iconoclasts*." Mr. Arnold, son of a Wisconsin lumberman, and Mr. Maxson, son of a Chicago physician, happened to be present. I asked them what *iconoclasts* meant. Mr. Arnold said he had not heard the word before. He had studied Latin two years. Mr. Maxson had then studied Latin three years and Greek two, but could not understand it. I asked him why he could not understand it after having studied Greek and Latin that much. He said words changed so much in passing from one language to the other, both in form and meaning, that, unless one is an old comparative philologist, he is not always able to trace the relationship, besides there may occur words from Greek and Latin that he has not seen or cannot remember. I told them that, though none of us were Germans, but had studied that language, I thought we could understand it better than our own cosmopolitan English. We found the German word to be *bilderstürmer*, from *bilder*, pictures, and *stürmer*, destroyer. Even we understood that, for it was only a *gathering* of ideas furnished by the word itself. The Greeks did the same. In Greek, *eikon* is *picture* or *image*, *klastes*, *breaker*; *eikonoklastes*, *image-breaker*, *picture-destroyer*. The Russians are combining their own common words into

higher ones in the same way as the Greeks and Germans. From the word *rod*, whose fundamental signification is *birth, generation, to produce*, there is a forest of compounds. A family of words cluster about this central word by means of common well understood prefixes and suffixes for actor, masculine or feminine, diminutive or augmentative, above or below, before and after, etc. The word *rod* has 25 self-explaining homogeneous primary compounds and 79 transparent secondary compounds.

The Chinese also compound their own material, as,

Nam, water.

Me, mother.

Me-nam, river, that is water-mother.

Ta, eye.

Nam-ta, tear, lit. eyewater.

Luk, child.

Mai, tree.

Luk-mai, fruit, tree-child.

Klek, iron.

Reng, power.

Me-reng, screw, force-mother.

Me-klek, magnet, iron-mother.

Luk, child.

Son, bow.

Luk-son, arrow, bow-child.

Mu, hand.

Luk-mu, finger, hand-child.

The Chinese, Russian, German and English will, according to human estimation, be the great languages of the future. They are all possessors of large territories and great numbers of speakers and constantly extending their territories throughout the world. Education

and literature is only a matter of time, if they have easily understood languages. 300 years ago, or about Luther's time, the Germans were regarded as ignorant country clowns by the Italians; now they stand intellectually above all nations. The Russians are fast coming to the front. Three of the most prominent writers of our time are Russians, namely, Coun Tolstoi, Turgenieff and Ignatieff. They are beginning to take great interest in education. A certain rich Russian count, whose name I have lost, gave lately the largest sum that was ever given to build and maintain people's schools. The sum given was ten million dollars. Mr. Schischkow, in his treatise on the Russian language, urges the expulsion from the language of all words not of Russian or of Slavonic origin, as they destroy mutual expressiveness. Kopitar, in his Russian grammar, urges the idea of systematizing the language by adopting one regular conjugation for all verbs. (See Kopitar's Russian Grammar, pag. 311.)

The Russians have as good chance to build school houses as the Germans, English and Americans. As the English is the most mixed, and has the least ready intelligibility, it is safe to predict that under equal conditions the En-

glish speaking people will possess the least life-guiding knowledge and finally be looked up to by none of the rest, though they are naturally the most talented.

It is very useful and ennobling for a people to study the handiwork of the Almighty Creator. A rich Englishman cannot learn so much science as a German or Russian in his language, but a common Englishman with moderate means is excluded from the grand book of nature. He cannot understand and remember an article in a newspaper or monthly magazine on science, because his language is too mixed. Ideas plain as day to a German farmer is as the night to an English one, yet they belong to the same race and are equally able. For instance: "*Botany is divided into two grand divisions: phanerogamia and cryptogamia.*" Here are three arbitrary non-self-explaining words. Botany the German calls *plantlore*; phanerogamia he calls *fruit-bearers* or *seed-bearers* (*fruchttragenden*); cryptogamia he calls *non-fruit-bearers* (*nicht fruchttragenden*), and so on through all the sciences, excepting an extreme scientific idea that seldom comes before the people and for which they have not yet developed their own expression.

In speaking of botany (plantlore), why should we be obliged to say in English *glabrous*, *hirsute* and *hispid* instead of *smooth*, *shaggy* and *bristly*? Prof. Marsh says: "I find in a recent scientific journal this sentence: 'Begoniaceæ, by their anthero-connectival fabric, indicate a close relationship with anonacio-hydrocharideo-mymphæoid forms, an affinity confirmed by the serpentarioid flexuoso-nodulous stem, the liriodendroid stipules and cissoid and victorioid foliage of a certain Begonia, and if considered hypogenous, would in their triquetrous capsule, alate seed, apetalism and tufted stamination, represent the floral fabric Nepanthes, itself of aristolochioid affinity, while by its pitched leaves belonging to Sarracenias and Dionæas.'"

May God and the Germanic race help the people of America to get rid of this incomprehensible Babylonian jargon! How can common people read science in English? And we must read or take back-seats among the nations.

The learned Professor and U. S. Ex-Minister to a European Court adds: "The nomenclature of science is often so repugnant to the ear, so refractory to the tongue of our Anglican race, that it never finds admission into the dialect of common life."

It looks to me as if the English language were constructed by some eccentric, rich and learned bachelors who had nothing else to do but hunt up the meaning of words in dictionaries and to spell. It is remarkable that so busy people should have so time-wasting language. England has had too little sympathy with the middle classes. So unsympathetic a language cannot go on unpunished. The result will be comparative degradation. The United States will not always have a virgin soil, England cannot always live on the sweets of other lands. Germany, Russia and China, with their self-explaining, understanding-helping and memory-helping languages, which they are continually systematizing and enriching, will before long leave us behind with our wheat, corn, hogs, railroads, money bags and incomprehensible words and regard us as Indian princes for our wealth. The world is marching away from the English and Turkish principle of borrowing foreign and unrelated words. A race-feeling is being awakened in all great peoples, which partly manifests itself in language purification. Will it not pay for us Americans also to purify and systematize?

Great interest is being taken in schools and languages in Japan. Instead of borrowing sci-

entific words from English, or from Greek and Latin, they compound new terms wanted from the related Chinese language, and I. C. Hepburn, M. D., L. L. D., author of Japanese Grammar and Dictionary, says these words are quite as expressive as those we have developed from Greek and Latin. Nearly all words in Japanese end on a vowel, as in Italian. Dr. Hepburn calls it the beautiful language of Asia. Ex.: *Dokoni-i-nasaru?* (where do you live?) The grammar is regular and simple.

Under this head of MORE UNDERSTANDING WITH SELF-DEVELOPMENT I shall quote a few of the highest authorities from America, England, Germany and Skandinavia and leave this point.

James Hadley, Professor of the Greek language and literature in Yale College, says in his "Brief History of the English Language," prefixed to Webster's Unabridged Dictionary under the head of *Power of Self-development Lost*: "From the simple word to *stand* the English make *understand* and *withstand*; the Anglo-Saxons had *atstandan*, *bestandan*, *bigstandan*, *forstandan*, *forestandan*, *gestandan*, *odhstandan*, *understandan*, *widhstandan*, *ymstandan*. This deficiency in English is made up for in a measure by the use of separate particles,

as, to stand up, to stand off, to stand by, to stand to, etc. Still the formative system of the language has become greatly restricted. It no longer possesses the unlimited power of development from its own resources, which we see in the Anglo-Saxon and in the modern German. If a new word is wanted, instead of producing it from elements already existing in English, we must often go to the Latin or to the Greek and find and fashion there something that will answer the purpose. By this process our language is placed in a dependent position being reduced to supply its need by constant borrowing. But it is a more *serious* disadvantage that in order to express our ideas we are obliged to translate them into dead languages. The *expressiveness* of the new term, that which fits it for its purpose, is hidden from those who are unacquainted with the classic tongues; that is, in many cases from the great body of those who are to use it. To them it is a group of arbitrary syllables, and nothing more. The term thus loses its suggestiveness, and the language suffers greatly in its power of quickening and aiding thought."

Examples of natural and artificial words: *eye-healer* and *oculist*, *tooth-healer* and *dentist*. A good word must remind us of the required

images. John Stuart Mill, in his "System of Logic," page 431, says:

"We must not only be constantly thinking of the phenomena themselves, but we must be constantly looking at them; making ourselves acquainted with the peculiarities of every case.

The algebraic notation, viewed as a philosophical language, is perfect in its adaptation to the subjects for which it is commonly employed, namely those of which the investigations have already been reduced to the ascertainment of a relation between numbers. But admirable as such arbitrary language is for its own purpose, the properties by which it is rendered such are so far from constituting it the model philosophical language in general, that the more nearly the language of any other branch of science approaches it, the less fit that language is for its own proper functions.

On all other subjects, instead of contrivances to prevent our attention from being *distracted* by thinking of the meaning of our signs, we require contrivances to make it impossible that we should ever lose sight of that meaning, even for an instant.

With this view, as much meaning as possible should be thrown into the formation of the word itself, the aids of derivation and analogy

being made available *to keep alive a consciousness* of all that is signified by it. In this respect those languages have an *immense* advantage which form their compounds and derivatives from *native roots*, like the German, and not from those of a foreign or a dead language, as is so much the case with English, French and Italian; and the best are those which form compounds and derivatives according to *fixed* analogies, corresponding to the relations between the ideas to be expressed. All languages do this more or less, but especially among modern European languages; the German, while even that is inferior to the Greek, in which the relation between the meaning and that of its primitive is in general clearly marked by its mode of formation, except in the case of prepositions, which, it must be acknowledged, are often in both languages extremely anomalous." . . . "But all that can be done by the mode of constructing words to prevent them from degenerating into sounds passing through the mind without any distinct apprehension of what they signify; is far too little for the necessity of the case. Words, however well constructed originally, are always tending, like coins, to have their inscriptions worn off by passing from

hand to hand, and the only possible mode of reviving it is to be ever stamping it afresh."

I can see no danger of compounds losing their original inscriptions if the original words are taken, as *eyehealer* and *shoemaker*. If we should wear out *eye*, *healer*, *shoe* or *maker*, we would have no word for those original ideas. Upon this broad plan compounds must become as strong as the original single words. For this reason prefixes and suffixes should be used as much as possible separately or clearly and *regularly derived*, to strengthen the linguistic feeling. Much effacement of words might be prevented by compelling an accurate pronunciation of words, which can be done by employing letters for numerical business purposes. (See alphabetic numerals in the grammar.) Mill further adds: "Classification is a contrivance for the best possible ordering of the ideas of objects in our minds, for causing the ideas to accompany or follow one another in such a way as shall give us the greatest command over our knowledge already acquired, and lead most directly to the acquisition of more."

Fishlore leads us directly to a knowledge which the borrowed *ichthyology* does not, because there is no ordering or classifying of

previous knowledge. A word should be easy to understand and remember the first time seen.

The best statement of all is the following, in "Mill's System of Logic," page 441:

"A word should be constructed so that a person who knows the thing may receive all the assistance which the name can give in remembering what he knows, while he who knows it not may receive as much knowledge respecting it as the case admits of, by merely being told its name."

The above is Greek, German, Irish, Skandinavian, Anglo-Saxon and common-sense doctrine. Ex.: *Eyehealer*, oculist; *birdlore*, ornithology; *fishlore*, ichthyology. What does *creche* and *foyer* mean, which I saw lately in an English newspaper? Words must be taken as much as possible from former sense impressions. The great philosopher, Schopenhauer, says:

"Je stärker das, was man Geist nennt, um so mächtiger auch die Naturgrundlage desselben. Ohne eine starke Sinnlichkeit giebt es keine Genie."

Another good saying of Mill, of the same import as the sentence quoted, is that words should be "*clothed in circumstances*," and that we should "*economize the use of names by com-*

pounding those we already know from experience."

My third witness in favor of the Anglo-Saxon and German principle of self-development as against the English principle of borrowing, is G. P. Marsh, in his "Lecture on the English Language," pp. 206 and 207, where he says:

"German is singularly homogeneous and consistent in its vocabulary. The essential unity of the speech gives its study immense value, both as a philological and an intellectual discipline, and it has powerfully contributed to the eminently national and original character of a literature, which, for a century, has done more to widen the sphere of human knowledge, and elevate the habitual range of human thought, than the learning and the intellect of all the world besides." * * *

"We express most moral affections, most intellectual functions and attributes, most critical categories and most scientific notions, by words derived from Greek and Latin primitives. Such words do not carry their own definitions with them, and to the mere English student they are purely arbitrary in their signification."

The learned American professor says again, on page 12:

"The general inferiority of English and French to Skandinavian and Teutonic scholars in philological, and especially etymological research, is a remarkable but indisputable fact, and its explanation is not obvious. I can by no means ascribe the difference to an inherent inaptitude on our part to such subtle investigations, to the delicate relations between allied sounds and allied significations; but I believe the cause to lie much in the different intellectual habits which are formed in early life by the use of the respective languages of these nations. The German is remarkably homogeneous in its character. An immense proportion of its vocabulary consists either of simple primitives, or of words obviously drawn by composition or derivation from radicals still existing in current use as independent vocables. Its grammatical structure is of great regularity, and there are few tongues where the conformity to general rules is so universal, and where *isolated, unrelated* philological facts are so rare. At the same time there is enough of *grammatical inflections* to familiarize the native speaker with syntactical principles imperfectly exemplified in French and English, and a sufficiently complex arrangement of the period to call into constant exercise the logical faculties required for the

comprehension and application of the rules of universal grammar. The German language is in itself an intellectual and especially linguistic discipline; it has great advantages over any of the tongues which embody the general literature of Europe. The German boy comes out of the nursery scarcely a worse grammarian, and a far better etymologist, than the ancient Roman, and is already imbued with a philological culture which the Englishman and the Frenchman can only acquire by years of painful study. Hence, we account readily for the comparative excellence of the German dictionaries and other helps to the full knowledge of the language, while in English, having *no grammar*, we have till lately possessed no grammars, and we still want a dictionary. In both English and French the etymology is foreign, or obscured by great changes of form, the syntax is arbitrary and conventional (so far as those terms can be applied to anything in language), the inflections are *bald and imperfectly distinguished*, and the number of solitary exceptional facts very great.* (See chapter pp, defect 4.)

“The German philologist, then, begins where

* Spoken French is nearly as grammarless as English.

the Englishman and the Frenchman leave off—or rather at a point to which the great mass of French and English literary men never attain, and with such an advantage in the starting ground, it would be strange if he did not surpass his rivals.” * * *

“I have no doubt whatever that the study of the Greek and Latin languages might be advantageously replaced by that of the Anglo-Saxon and primitive English, as instruments of general culture. An overwhelming proportion of the words which make up our daily speech are drawn from Anglo-Saxon roots, and our syntax is as distinctly and as generally to be traced to the same source.”

The English people have been so long oppressed with foreign words that a hopeless *let go as it will* has resulted. That there is a greater taste for language among the Germans and Skandinavians is clear from the efforts in those countries to improve, both with regard to spelling and vocabulary. The advantage of a pure language is preached in their universities. Postmaster-General Stephan, in Berlin, forbids foreign terms to be used in the Postal Department. In Sweden, both Karl XI. and Karl XII. forbade the clergy to use foreign words in their sermons. Hence, their languages are

getting purer and clearer to the people every year, while English is getting worse, because we have little sense of the inharmonious and incongruous in speech. Adding Romance words to Germanic ones is like patching a black coat with red pieces. Where is the linguistic taste?

I will now quote the highest German and Skandinavian authorities as to the injury to a *wide understanding* of what is heard or seen in language by foreign or unrelated borrowing. In quoting German and Skandinavian authors, I shall present their language with Roman types. Types are the mere external dress of language, and I agree with those German and Skandinavian scholars who believe in economizing the learning of so many different letters by adopting the cosmopolitan Roman ones, as the English, Swedes and Dutch have already done, and the Germans, Danes and Norwegians partially. All must learn these types anyhow. Volapük has adopted them. What an obstacle is not specially formed letters in Russian, Irish, Turkish and Hebrew. The Roman is the world's type, and it can't be changed. It would strengthen the Russian, Chinese and German languages in the world to adopt it, because it would enforce less special study on the various readers.

In his preface to the German Dictionary, Jakob Grimm says of *language purification*:

“Alle Sprachen, so lange sie gesund sind, haben einen Naturtrieb das Fremde von sich abzuhalten und, wo sein Eindrang erfolgte, es wieder auszustossen, wenigstens mit den heimischen Elementen auszugleichen. . . . Wie der Stolz auf unsere Sprache, der oft noch schlummert, einmal hell erwacht und die Bekanntschaft mit allen Mitteln wächst, welche sie selbst uns darreicht, um noch bezeichnendere und uns angemessenere Ausdrücke zu gewinnen, wird auch die Anwendung des Fremden weichen und beschränkt werden. . . . Man darf überhaupt nicht vergessen, dass es keineswegs die Mitte des Volks ist, die das Fremde in unserer Sprache heranschwemmte, vielmehr dass es ihr zugeführt wurde durch die dem ausländischen Brauch huldigenden Fürstenhöfe, durch den steifen und undeutschen Stil der Behörden, durch Kanzeleien und Gerichte, sowie durch das Bestreben aller Wissenschaften, ihre Kunstausrücke den fremden zu bequemen oder diesen den Rang vor jedem eigenen Wort zu lassen.”

Sanders says in his Dictionary of Foreign Words, as given by “Meyer’s Konversations-Lexicon”:

“Wem das Gefühl für Einheit und Reinheit der Sprache nicht ganz abhanden gekommen ist, dessen Ohr muss durch die Einmischung des Fremdartigen, auch wenn er den Sinn vollkommen versteht, empfindlich verletzt werden. Dazu ist für die (fremder Sprachen unkundige) grosse Masse des Volks zugleich alles Undeutsche auch etwas Undeutliches, Unverstandenes und Unverständliches, und so entsteht durch die Einmischung des Fremdartigen nicht bloss eine das feinere Sprachgefühl beleidigende Ungleichartigkeit und Buntscheckigkeit, sondern auch geradezu ein die Volksverständlichkeit schwer beeinträchtigendes Kauderwälsch.”

Goethe says:

“Die Muttersprache zugleich reinigen und bereichern ist das Geschäft der besten Köpfe; Reinigen ohne Bereicherung erweist sich öfters geistlos.”

Prof. Sanders further says:

“Nicht dringend genug freilich kann das Streben nach möglichster Reinheit des Ausdrucks empfohlen werden; nicht heiss genug gebrandmarkt die Verunreinigung unserer Sprache.”

The best part of a language is the transparent harmony that subsists between its words. This harmony cannot be borrowed, hence we do not get the best part of foreign languages

by borrowing. The Danish writer, Holberg, says, in one of his plays, that the devil was once upon earth to bewilder men. He therefore gave each people a separate language, so they could not understand each other; but England, being on an Island by itself, he forgot that country. The English cried, because they had no language. The devil took pity on them, and boiled together a soup of the scum from all other languages, and called it English.

Rev. Father Bourke calls English a *barbarous jargon*, and a compound of all languages.

“ The famous Skandinavian scientist in electricity and magnetism, Hans Christian Oersted, says: ‘Altfor ofte have vi optaget fremmede Ord med Tilsidesættelse af vor egen Sprogskat, ofte have vi ligefrem oversat Fremmedes sammensatte Ord, uagtet vi erholdt Udtryk, som ikke passe til Sprogets Natur. Vore Skribenter ere neppe virksomme nok til at modarbejde de Misbrug, de fleste indføre. Man har sørget for det moderne latinske Sprog ved at gjøre en Ordbog over de af de nyere Skribenter hyppigst begaaede Feil. Vort Sprog kunde trænge til en saadan Antibarbarus.’ ”

From the great Danish Historian, Poet and Divine N. F. S. Grundtvig:

“Modersmaal er det Rosenbaand,
 Som Store og Smaa omslynger;
 I det lever kun Fædres Aand,
 Og deri kun Hjertet gynger.

“Modersmaal er vort Hjertesprog,
 Kun lös er al fremmed Tale,
 Det alene i Mund og Bog
 Kan vække et Folk af Dvale.

“Modersmaalet ved Öresund
 Og trindt i de grønne Lunde
 Deilig klenger i allen Stund,
 Men deiligst i Pigemunde.
 Södt i Lyst og södt i Nöd,
 Södt i Liv og södt i Död,
 Södt i Eftermælet.”

I now quote from a “History of the Swedish Language and Literature,” by Gustaf Klaeson, 4th Edition. I call the attention of the reader to the many open and final vowels of this language. All vowels are separately pronounced. He speaks of the great advantage to the people of using self-developing words.

“Betrakta vi ordförådet i denna tids literatur (1640–1730), möta vi en oerhörd förbistring. Redan under föregående tidevarvet upptogs många öfverflödiga ord i språket, och detta missbruk, som framför allt träffas i offentliga handlingar och hos författare tillhörande de förnåma familjerna, grep under förra hälften af

detta tidehvarfvet allt mer omkring sig. Derigenom fick skrifspråket ett verkligen *afskräckande utseende*. Ganska få voro de författare under denna tid, hvilka skrefvo ett språk, som med rätt kunde kallas *svenska*. De fleste vanstälde modersmålet genom ett brokigt påhäng af latinska och franska uttryck och ordformer, hvarigenom dess anborna manlighet, ädelhet och behag helt och hållet utplånades eller bortskymdes. Jemför man någon af dessa skrifter med reformatörernes från föregående tidehvarf, häpnar man ovilkorligt öfver det förfall, som 1600-talets skrifspråk företer. Det är ingenting ovanligt att der träffa sådana fränstötande uttryck som t. ex. dessa: *jag kommer att extendera mig på subjectet af den person; mitt humeur är icke porterat att ingerera mig i den saken; jag promitterar mig att varda protegerat*, o. dyl. Flera fosterländskt sinnade män uppträdde mot denna språkförbistring. *Spegel*, *Svedberg*, *Lindschöld* o. a. ifrade äfven mot de främmande ordens otidiga användande. Den nya kyrkolagen inskräpte hos presterskapet vigten af ett rent språk, i två bref till hofrätterna förbjöd Karl XI. dessa att inblanda utländska ord i språket, och i sin kansliordning påbjöd Karl XII. bruket af ren svenska och undvikandet af främmande ord. Antalet af

svenska skrifter tillväxte betydligt under detta tidskifte."

§ 6. MORE THOUGHTS REMEMBERED WITH
SELF-DEVELOPMENT.

We know, from the study of mental philosophy, that memory depends upon certain laws. The most prominent of these laws that concern us now are understanding, repetition, vividness, likeness and unlikeness. That is, we remember longer what we understand than what is imperfectly understood. *Oculist* and *ichthyology* are not understood the first time they are seen, hence easy to forget, while *eyehealer* and *fish-lore* would be easy to remember, especially after being used to this mode of compounding.

Repetition and time are necessary to ingraft words into the mind. When we say *eyehealer* instead of *oculist*, we take advantage of words which repetition and time have already ingrafted, and are not obliged to ingraft a new extra term, hence less burden on memory. This mode of composition is alike in all cases a mere juxtaposition of images. Two things joined are easier to remember than one isolated fact. Again, *eyehealer* is more picturesque, hence it is more vivid. *Eyehealer* brings nature fully before the mind's eye, and this facilitates memory. Likeness and unlikeness are not only great

memory-strengtheners, but the foundation of all reasoning. When objects are named from something they are like or unlike, as they often must be in a self-developing language, this will also facilitate memory. Examples: *sword-shaped* instead of *ensiform*; *unnatural*, not like *nature*. If the same negative particle is always used, it facilitates both understanding and memory; hence, *uncorrect* instead of *incorrect*.

Civilization is getting so complex, there are so many things to be remembered, that it will really become necessary to economize the number of independent isolated words by compounding into self-explaining ones those we know, and that will of course help memory.

§ t. MORE THOUGHTS DEFINITE WITH
SELF-DEVELOPMENT.

Phenogamia is a Greek word referring to those plants that bear *fruit* or that bear *seed*, we cannot tell which. The Germans or Scandinavians would say *fruitbearing* or *seedbearing*, according to the particular idea wanted. If they desired to express any other thought, they could easily manufacture a new word in a minute, whether in the dictionary or not. Each word would be easy to understand and remember and be *definite*. The foreign borrowed word being difficult to master, there is a reluctance to

borrow any more expressions than is absolutely necessary, hence we must often content ourselves with the same expression for several distinct ideas. Take, for instance, *anatomy* and *ascend*. Anatomy is called by the Germans either *Zergliederungskunst* (that is *dismembering art* or unlimbing art,) or it is called *Zergliederungswissenschaft* (that is *dismembering science*), according as they wish to emphasize it as an art or science. The word is long, but this is necessary to make it so descriptive that students of other branches of knowledge, as well as the people at large, can understand as much as possible of what is read, and it is long that it may be *definite*. We say *ascend* in English, which is a very general and indefinite word, but as we have the word, there is a temptation to use it. The German, who loves to be definite and exact, will use a word expressing the mode of ascending, as *aufgehen*, *auf segeln*, *auffahren*, *aufreiten*, *auflaufen*, etc., that is, *upgo*, *upsail*, *upfare*, *upride*, *uprun*. Not any of these definite, self-explaining, home-compounds take any more syllables than *ascend*. When a language is correctly constructed, it is just as easy to speak definitely as generically, and in the long run, it gives a man more solid knowledge.

Self-development makes words better understood, longer remembered and more definite.

§ d. MORE THINGS VIVID WITH SELF-DEVELOPMENT.

Vividness is that quality of a word which brings the things spoken of before the mind's eye with clearness, ease and lifelikeness. But in order that a word may do that it must appeal to the mind's old associates and impressions; it must *gather* for the hearer such particular images as he is acquainted with, and as he needs to build up the thought. *Oculist* is arbitrary, it appeals to nothing, gathers nothing. Thinking is gathering of impressions. Therefore an arbitrary, foreign word cannot be vivid. A mentally economical word is one that furnishes in itself the images out of which to construct the thought. Herbert Spencer says in his "Philosophy of Style:"

"As we do not think in generals but in particulars—as, whenever any class of things is referred to, we represent it to ourselves by calling to mind individual members of it—it follows that when an abstract word is used the hearer or reader has to choose from his stock of images, one or more, by which he may figure to himself the genus mentioned. In doing this some delay must arise, some force be expended;

and if, by employing a specific term an *appropriate image* can be at once suggested, an economy is achieved, and a more vivid impression produced."

By compounding the common words, we make language more figurative and picturesque. Prof. Marsh says, Lect. Eng. Lang., p. 200:

"Our present power of derivation and composition is much restricted, and while many other languages can change all nouns, substantives and adjectives into each other or into verbs, and *vice versa*, still retaining the *root-form*, which makes the new-coined word at once understood by every native ear, we, on the contrary, are constantly obliged to resort to compounds of foreign, and to us, unmeaning roots, whenever we wish to express a complex idea by a single word. The German and other cognate languages still retain this command over their hereditary resources, and in point of ready intelligibility and picturesqueness they have an important advantage over languages which, like the Latin and its derivatives, possess less plastic power. There are in all Gothic tongues numerous compounds of very obvious etymology, which are not eminently expressive, considered as a part of what may be called the nature-speech of man, as contrasted with that which is

more appropriately the dialect of literature and art, and thus those languages are rich just where, as I remarked in a former lecture, our own is growing poor.

“The vocabulary belonging to the affections, the terms descriptive of the spontaneous action of the intellectual and moral faculties, the *pictorial words which bring the material creation vividly before us*, these languages in question are all more numerous and forcible than Latin terms by which we have too often supplied their places. The facility of derivation and composition in Greek and Gothic languages is almost unlimited, and a native once master of the radicals (common words), and fully possessed of the laws of formation, can at any time extemporize a word for the *precise* expression of any complete idea he may choose to embody in a single vocable.”

The Professor says the English is rich in the language of literature and art. A self-developed language is better for those branches, also, because in all cases it will be necessary to *understand, remember* and *feel*.

The Postmaster-General, Stephan, of Berlin, has forbidden any foreign words to be used in the postal service, and ordered homogeneous German words to be substituted. The archi-

sects of Germany held lately a convention in which it was agreed to substitute homogeneous German words in the fine art of architecture. The "German Language Association" are constantly driving out what foreign words are still remaining, both in literature, science and art, because harmonious self-developed words are more understood, longer remembered, more definite, more vivid to high and low. In Germany they speak about men who have labored for language purification as benefactors of *das Vaterland*. Over the grave of the linguist Jakob Grimm is raised a beautiful monument. The Russians are beginning to follow the Germans in this respect. We shall soon hear of an agitation for the improvement of the Chinese language.

§ k. A PURE LANGUAGE ENJOYS MORE LOVE.

English is not blood of our blood nor flesh of our flesh. Fifty-three per cent. of the words are borrowed. It is just as impossible for an Englishman to love his language as much as a German loves his, as it is for a white man to love a negro child as much as his own. It would be an unnatural and insane love. The greater part of the words in the English are unkind and expensive intruders, forced on the English against their will by William the Con-

queror, who was a grandson of Gang Rolf, a Norwegian pirate that had settled in the Province of Normandy with his countrymen. They married French wives, as they were nearly all single men. Hence, the Norman-French were a mixture of Norwegian and French. What is our own Anglo-Saxon inheritance we *keep*, and only systematize a little here and there. I want to ask the Englishman (is it a very heart-stirring request to ask?) in the interest of millions of school children, that he give up, not what is his own, but simply give up French, Latin, Greek, Turkish, Arabic and Chinese words, and that he honor his *own* Anglo-Saxon and Germanic material, so that his people can understand and love his language. In the United States there is, of course, less reason to love this mixed language than in England. Can't the English purify language as well as Germans, Skandinavians and Russians? Do the English people need an easily understood language for their schools and their people any less than other nations?

The education of a vast mass is a serious expense, even with the easiest understood and remembered tongues, but with English a highest popular intelligence is out of the question. A few University men will get a little taste

of science, and the common people will be excluded from science.

CHAPTER g.

PRESENT ENGLISH IS POOR CHILD'S ENEMY.

It has been shown in chapter d, on spelling, that it costs, other things being equal, \$10 more per year for teaching in English than in German and Skandinavian schools on account of spelling, and this makes it also very difficult to learn to read and write. It has also been shown that every child wastes three years of time in mastering this spelling.

Again the English is so mixed and arbitrary in its vocabulary that English school readers must be filled with explanations, both as to meaning and pronunciation. The English school boards complain that children in the elementary schools have very little idea of what they read, as shown by the foolish answers given as to the meaning of words, even in the third and fourth classes. The bright children in a Massachusetts school were recently asked the meaning of the following common words: *Tenacious*, they thought, meant a *ten-acre lot*; *mendacious*, what could be mended; *eucharist*, one who plays *euchre*. The children could not

have been under ten years, because in the report from which I take these words I find that the children frequently referred to the Bible, and they are otherwise employing difficult words that would hardly be employed by children under ten years of age. The German child would get for *tenacious*, *festhaltend* or *anhänglich*; Skandinavian, *fastholdende*, or *anhängende*, according as the one or the other idea best fits the case. The self-developed words are clear to the child, and more definite. For *mendacious* is German *lügenhaft* or *lügnerisch*; Skandinavian, *lögnaktig* or *lögnerisk*. *Eucharist* becomes equally plain in those languages.

A language that robs every child that goes to school ten years of \$100 in extra money, that robs him of years of labor for spelling; a language so mixed and arbitrary that the child can understand only a few of the commonest Saxon words; a language so filled with unrelated foreign words, that he is unable to understand any article referring to science—is most certainly a *poor child's enemy*, a *people's enemy*.

CHAPTER f.

THE ENGLISH SPEAK LIKE A CONQUERED
PEOPLE.

In the Tenth Century the Northmen, as now, were great seamen, and then harrassed the coasts of Western Europe. Among them was Gang Rolf, with a large party of his countrymen, who plundered the western shores of France. The king of that country, Louis the Simple, promised Gang Rolf that if he would settle down and keep peace, he would make him the Duke of Normandy. The offer was accepted.

As most of the followers of Gang Rolf were young unmarried sailors and far from home, they took to themselves French wives, and in course of time the Norwegian language died out. The children learned the language from their mothers, but mixed it with the language of their fathers. In this way arose what is called the Norman-French (Norwegian or Northman French). If they had had Norwegian mothers the language might have lived yet. There are many examples of a small people in between more numerous ones keeping up their language for a thousand years. This Gang Rolf had a grandson, William the Conqueror, who became

a powerful Duke of Normandy, the large province given to his grandfather.

This William, with his half Norwegian and half French followers, went to conquer England, then a weak people. They defeated the English so completely, at the battle of Hasting, A. D. 1066, that the land was divided among William's leaders. The offices were given to the Norman Frenchmen, who had learned to speak the Norman French, though half Germanic on the father's side. They despised the English people, who spoke almost pure German, as used in those days on the coasts of the North Sea. There had to be some means of communication between the ruler and the ruled. The first learned the most common words from the language of the Anglo-Saxons, and for higher and more dignified expressions, words were lugged in from the Norman-French or Latin, thus making a mixture of mixtures in language. The French was used in the courts and Parliament till the thirteenth century. For three hundred years one language was used among the people and another and foreign one in the courts.

This humility the English people did, of course, not like; but what should they do? They were conquered, and were not, at that

time, enlightened and patriotic enough to combine against the foreign intruders. The English had to take both law and language from the Norman-French, just as Ireland now is forced to take both law and language from England.

After the people became used to this mixture of words, the feeling of incongruity wore off and paved the way for further importations. The taste for language harmony was lost.

The Englishman speaks as a conquered man; he speaks as he does, because his forefathers were conquered by William, and, of course, the language is a sign of weakness and inferiority on general principles. The only way to get rid of this disgrace is to purify, and go back to the original material, and enrich language by self-development. The English people never were satisfied with this setting aside of their own material to make room for mostly unneeded foreign importations, for they could have developed out of their own material, as the Greeks, Germans, Irish, Skandinavians and Russians have done. Here is one English voice, out of hundreds, found in English literature:

"Surely far more dear
Is good, plain English to an English ear
Than lisped-out phrases stolen from every clime,
And strangely altered to conceal the crime.

Yet, without French, how dull the page would look!
Must no italics mark when speaks a duke?
Must peers and beauties flirt in common print?"

—THE NOVEL, *a Satire*.

Butler says, shall men

"Be natives wherever they may roam,
And only foreigners at home?"

In Barrett's Alvorie, 1560, we find:

"All good inditers find
Our English tongue driven almost out of mind,
Dismembered, hacked, maimed, rent and torne,
Defaced, patched, marred and made a skorne."

"And were we given as well to like our owne,
And for to cleanse it from the *noisome* weede
Of *affectation*, which hath overgrowne
Ungraciously the good and *native seed*,
As for to borrow where we have no need,
It would rise near the learned tongues in strength.
Perchance, and match me some of them at length."

CHAPTER v.

WHAT IS AMERICANISM?

Does it consist in New England Puritanism?
or in Germanism? Irishism? or Skandinavian-
ism? It cannot be in any of these exclusively.
Probably it is all these *isms* melted together into
one solid Americanism. There has not been
time for such a melting together yet, and it is
perhaps best that the process takes a long time

in order that the work may finally obtain solidity. No one element can or ought to override the rest. That is not best to intellectual and national welfare. We have always been a composite people, and have done well as a nation, with our cosmopolitanism. We have done well politically and financially. We need more control over our evil passions, as well as more knowledge and interest in nature and the Creator. This is the best antidote against mere sensational reading.

Our composite nationality has been our strength and our preservation, as is truly remarked by an able writer, Geoffrey Champlin, in a recent monthly. He further remarks that in all our wars, a very great portion of both soldiers and commanders were either born in foreign countries, or descended from foreign parents outside of England.

It is this composite nationality that has developed the United States in country and city. Each of these nationalities excel in some particulars, and when the several excellencies finally melt together into one nationality and one language, there are reasons to believe that they will be the best in the world. Only the *best* can win the approval necessary to general adoption. But this takes time, and we need not

be in a hurry. Much can be done, however, now, while we are yet in a plastic state. The true American has not yet appeared. We are a vast conglomeration of peoples—a great colonial empire. Several nations have owned land and governed here. England is only one out of many. We bought the large territory west of the Mississippi river, from Louisiana to north of Dakota, and west to Washington Territory, of France, in 1803. Florida from Spain, 1819. Texas seceded from Mexico, and joined the United States, 1836. We obtained California from Mexico, 1848; Alaska from Russia, 1867. England has only had control over the small colonies along the Atlantic sea coast. It is hard to see by what right she governed even that little. New England, it must be remembered, grew up, as one of our historians says, “without help or consent of the English Parliament or people.” The Pilgrims were driven away from England by religious persecution. They went to Holland, and stayed there twelve years. They ought to have learned Dutch pretty well in that time. They sailed from Amsterdam to New England, and for a long time governed themselves without any interference or help from England. When the English came, they did what they could to hamper

development, by forbidding manufacturing and commerce. The Dutch discovered and colonized New York and New Jersey. From these thrifty Dutchmen are descended the Astors and the Vanderbilts, and most of the landed gentry about New York. The Swedes settled a part of Pennsylvania in 1643. Only a fraction of the United States can call England the "Mother Country." A far larger portion can call Ireland the mother country, and a still larger portion can call Germany, Skandinavia and Holland the "Fatherland." The United States, as a whole, is a *daughter of Europe*, not of England.

There is one great defect in the school histories of the United States, which was severely criticized by a writer in "Century Monthly" for 1886, namely, the absence of any mention of the vast German, Irish and Skandinavian immigration; yet chapters are devoted to the ordinary pioneer struggles of the Pilgrims. It is like writing the history of Europe and say nothing about the Gothic migration, or to say nothing about the Crusaders. It is hard to know what this is, or what it means. For one little New England class of people in this country to ignore the rest, cannot be Americanism, which I take to mean mutual recognition and

coalescence of the several European elements. We are all foreigners, or descendants of foreigners. It is simply a question of longer or shorter residence. A long residence in this country is of no particular advantage, because there has been no better chances for schools here than in most countries of Europe. Our states and territories have been just as anxious to induce foreigners, especially from northern and western Europe, to come here, as Canada, Australia, South America, and as new countries generally are. They have come here as our race, our climate and government suited them better. Englishmen, for certain reasons, have largely gone into English colonies.

There are some ignorant foreigners, as there are ignorant Old Natives. I am informed by newspaper men here in Chicago, that there are Old Natives (sometimes called Yankees) in Indiana and Illinois, that still believe Andrew Jackson is living.

This idea of one Germanic people claiming they are superior to the rest, is clannish and non-American. I consider the German and Skandinavian as nations ahead of the rest of the world in intellectual and educational matters, not because of mental superiority, but because they have the most understanding-helping and

memory-helping languages. The foreigners have fought for the United States, in every war we have had, just as hard as the Old Natives. Nay, it is by help of foreigners we have obtained everything of value. With Old Natives alone, or with any other portion of the people alone, nothing can be carried through on a large scale.

The principles incorporated in our Constitution, grew up among our composite colonists. The idea of dividing the country into small states, with a Supreme General Government, is not an English, but a German idea; for the latter country has, during centuries, been divided into small principalities, with a Supreme Diet.

All inhabitants of North and South America are Americans in one sense, and in another all naturalized citizens of the United States are Americans. For a few descendants of the English colonists to monopolize the word American, is not Americanism. I therefore call them Old Natives. We are all Americans by right of previous discovery, hard work in development, and hard fighting. What is the proportion of the several elements in the United States? Those of German and Dutch blood have been estimated at eighteen millions; Irish blood, at fifteen; Skandinavians, at four; de-

scendants of the English colonists, eight millions; English immigrants, four millions; Scotch, two, and miscellaneous people from Slavonic, Romanic, Mongolian, African races, about nine millions, making up the sixty-four million of our population. In our census, those born here, or of native born parents, are called Americans, but that does not show blood or descent. It may appear that the German element is placed rather high, but we must remember a great many have moved in from Russia, Hungary, Austria, Bohemia, Poland and Holland, often classed with other nationalities. Old Natives, in this sense, are only the descendants of the 2,000,000 English here before the Revolution, and without outside help could not have doubled more than twice since the Revolution.

The only ones in this large population that can be expected to have a special love for the English language, because it has been the language of their ancestors, is the English element, and even they cannot love the foreign part of it, because foreign words were forced on them. It is not their proper inheritance. To the small Romanic element in the United States it will be better for them to have a systematic American language, which their children can learn more easily, as their language cannot be intro-

duced anyhow. The proposed language being an extract and coalescence of the best principles found in the leading languages of the United States, must be considered as a good illustration of true Americanism. Such language reform comes with better grace from so composite a country as the United States than it would have come from any other. What is done by the United States is done by German, Irish, English and Skandinavian elements.

Being a daughter of Europe, a suggestion from us cannot be looked upon as any special race prejudice. If Germany had proposed such reform and union language to the Germanic race, it might have been looked on with more suspicion. True Americanism must be a purified and systematized cosmopolitanism. It is, in one respect, like the Mohamedan religion, a coalescence of several religions, and a composite character gave it strength; for each of the ruling people saw something of their own in it. The only things in America desirable to coalesce are language, character and style. With regard to religion, each man will serve the country best by clinging to the faith and ceremonies of his fathers. This may sound conservative in a reformer. But there are so many changes and vicissitudes in our transient life, that we get

tired of these eternal changes; for that reason is it all the more necessary to have something permanent—to have a haven of stability and rest. The more firm our footing is in religion, the more energy is left for the changes needed in practical life. A changeable religion is something irreverent and unreliable. The spirit in all forms of faith is to honor God and do good to men. For all to have the same form of worship would diminish both love and respect. Our population is so great that we can't all associate, anyhow. A Jew, a Catholic, an Episcopalian, Presbyterian or Methodist that leaves his religion, creates much sorrow on the one hand and very little rejoicing on the other. Whenever Jews or Catholics lose respect for their ancient languages, the Hebrew and Latin, whenever they cease to say prayers in those languages, they will lose one of the strongest and oldest bonds of union. I have also noticed that those who are well posted in the ancient tongues are the readiest friends of language reform. Having something that is permanent, they are more willing to change in other respects. Fidelity to family, church and country, but freedom in details, is Americanism.

Why could not Protestants, especially Lutherans, have a few more fine ceremonies to honor

the old languages, and say the *Lord's Prayer* in Greek? Jesus and the *Holy Apostles* spoke in this language. It would be easy for each child to learn the *Lord's Prayer*, with a few pages of comment on the beautiful Greek tongue. It would help to bind us, and give us some Greek spirit of love for the beautiful, and help us better to appreciate our own language.

To guard against one-sided extremes, is another point in Americanism. For instance, there is the temperance question. Entire abstinence, in the present state of society, seems too strong; entire freedom seems, also, too weak. Probably the confining drinking to beer alone, would be better, with high license. Statistics show that beer-drinking countries have the least drunkenness, as Bavaria, where the greatest amount of beer *per capita* is drank, an intoxicated man is seldom seen. In proportion as beer decreases, do stronger drinks and intoxication increase.

There is, again, the English principle of large landed estates, and the German five to fifty acre lots. One seems too large, and the other too small. Probably Ex-Senator Doolittle's idea of limiting the amount of ownership in land to one section of six hundred and forty acres is not far from correct. He says we pro-

hibit, for public policy's sake, an importer from becoming Secretary of State, and members of Congress are forbidden to practice before Courts of Claims. In the same way a man might be limited to six hundred and forty acres of land, outside of cities. To have land divided among the people is an immense source of national strength. Around every homestead are fathers, mothers, sons, daughters, uncles, aunts, cousins and friends, who are interested in the stability and welfare of the country, for they and their friends own a little dear spot here, which they can call their own for ever. I consider it true Americanism to limit the amount of ownership in land to a liberal number of acres.

Language reform is fortunate in not having any clashing interests. A little more stability in the public service would, probably, also be a good thing.

To make both the government of the country, as well as the language of the country, serve the best interest of the people at large, is true Americanism. This is the civilization we must try to develop in some way.

To further show that selection from the best

ideas of other peoples is Americanism, I will quote from an anonymous writer in the "North American Review," for November, 1885. In his discussion as to the idea of giving General Grant a monument "*strictly American*," he says: "The only strictly American monuments are the Indian earth mounds and Central American buildings.... We are an inartistic people, with neither an indigenous nor an adopted art language in which to render grand thoughts.

"We are ignorant of the meaning and use of *style*, that spontaneous, but current, mode which races of men have devised and accepted as the fittest expression of race ideals. Until there is an American race, there cannot be an American style. So many millions English, Germans, Irish, Africans, Italians and Chinamen, getting prosperous and fat on a rich, new country, may, for the purpose of popular expression, be called a people. Bound loosely together, they may become a nation, but they do not make a *race*, and until they do, all talk of an American style is empty and idle. To demand a strictly American monument is about equivalent to inviting the eulogist of General Grant to deliver his oration in a strictly *American language*.... In later periods, when the composite elements of American populations are melted down into one

race, when there are no more Irish or Germans, Negroes or English, but only Americans, belonging to one defined American race, that race will become conscious of its own ideals and aspirations, its own sentiments and emotions, and, as all other great nations have done before, it will find its own means of expression....

“Not only are we ignorant of all style of our own, but we are phenomenally ignorant and obtuse as to the requirements of the styles of other races and ages. We use them only to abuse them; we adopt them only to mutilate and burlesque them. Our all but universal ignorance and misuse of art has its origin in the absence of that delicate sentiment of *what is fit and appropriate*, which lies at the very root of style. There must be a sensitive consciousness of the significance and relation of leading lines, in short, for composition, and an instinct for the harmony and inharmony of details, before an artist or a people can rightly use style. From Bangor to San Diego, we seem never to weary of contriving for ourselves belongings which are artistically discordant, and customs which are wholly inappropriate.”

(Illustrations given:)

“The first great achievement of the American people was the Declaration of Independ-

ence, and the solemn, momentous act of national manhood has been celebrated for more than a century. There were a hundred ways, graceful and grave, in which Independence Day might have been rendered sacred in the minds of our rather pert and unrespecting youth. Did we devise a manner of celebration noble and appropriate? Did we even invent something strictly American? No! We went to the terrestrial and intellectual antipodes and imported a *Chinese jollification by fire-crackers*, deliberately choosing to offer, as our tribute to Independence, a senseless pandemonium of petty snappings, and the incense of evil smell.

"Then we took a hundred years to build a monument for the great soldier and statesman, whom we delight to call the Father of his Country. And at last produced—what? Something *appropriate*? On the contrary, we have dedicated to Washington an *obelisk*—that symbol which pious worshipers of 'bulls and tom-cats' upon the Nile had consecrated to Generation, and the particular privilege of certain erotic potentates.....

"For style in music alone we inherit from our Teutonic forebearers a certain appreciation, in all other modes of artistic expression we are deaf, dumb and blind....

"It has been said of us by trans-Atlantic critics, that Americans have talent, but never genius. This is most unfair; if for nothing else, we have a positive and unrivaled genius for the inappropriate. There is something wrong about the brain and nerve of a people who so signally lack all idea of the fitness of things, of what goes with what harmoniously, of what should and what should not be brought together. We show this failing in every department of life, in morals, in matter of the intellect, and in every possible phase of the pure or practical arts, in dress and in taste. . . . Let us, for once, approach the subject of a public monument with a little modesty. It might be most becoming in us. We don't know—we never tried it."

After speaking for some time as to the choice of *architecture* or *sculpture* or a union of both kinds of monuments for the great hero, he expresses a hope that a style will be selected from among those which have culminated since the Christian era. "We have not," says the writer, "an Egyptian type of mind, nor a Grecian type of mind, but come nearest the Roman in our taste for simple grandeur. The English," says he, "tried to grasp the Gothic in style, but failed, with its sameness of façade after façade, as in Westminster Palace, etc. . . . Rome loved

the *big*; it seemed in harmony with the prodigious growth of Roman populations and the gigantic spread of the imperial system. Size, brute mass, the big figures of the census, are our pride. Like the Romans, we adore quantity. The Romans were inferior in art taste to the Greeks, who only asked of craftsmen greatness, rarely exacting bigness."

After dwelling for some time on the different styles of architecture and sculpture that might come into consideration in a public monument for General Grant, he suggests "a round Roman tomb, of noble dimensions, treated as to its details in Romanesque style." He also says: "The most extraordinary feature of the American is his un-Englishness."

The foregoing article may seem harsh, but I have read nothing for years that has given me more respect for the American people than this same article. The first step to be taken in every progress is an admission of shortcoming. We all know America has been too busy with her material development to do much for art or language heretofore. The foregoing article is a great lesson to Germans, Irish, English and Skandinavians. Here is an American writer of ability that openly, honestly and frankly admits the shortcomings of our country in a certain

particular. But we, whose parents have come here more recently, have many defects, both in character and language, and we would do well to follow the example of this clear-sighted and art-loving American, and frankly acknowledge the shortcoming of our people, as he has of his. The first step towards friendship is an humble admission of our respective failings. I have not inserted the article because there is some criticizing about it; that would have been unfriendly and un-American. America being a daughter of Europe, and we being all Americans, there is no sense in national prejudice. We and our fathers have made America what it is, and we can make it better and finer in the future. My mission is not to create national antipathies, but neighborly love and respect. We need internal greatness, to see and feel for each other. We are strong enough against any foreign foes, and will soon be stronger if we are wise enough not to buy or annex any more land. Too much territory under one government has been the weakness of many empires before us. We can influence the world by friendly counsel and example. We need national neighbors here to keep us company, and whose examples and experiments will be more instructive to us than experiments made in other

grand divisions of the earth. We ought to set up an entirely independent government in Alaska, under our protection, and consecrate our energy and love for the United States we re-saved during the Rebellion of 1861. Make the speaking of the American language a condition of independence. If this country were not so well bound together by water and iron roads, and divided into self-governing States, which wounds no local pride, we should not be able to hold so much territory. The Russian and British Empires, I often think, will some day split up, or a new mode of government will have to be invented. As near as I can interpret the American taste, it comes, as the writer in the "North American Review" has explained, near of being a union of Roman and Romanesque, something *grand*, *rounded* and *simple*. The Gothic has too many sharp corners. If we carry this taste over into language, I should infer that a language tasteful to Americans would be one with a vocabulary of large, thought-inspiring words, a grammar of rounded regularity and simplicity, with no sharp corners of exceptions, and treated as to details with as much euphony as the case will permit.

CHAPTER r.

ENGLAND AND GERMANY COMPARED.

The English and the Germans have, with justice, been called the *Romans* and the *Greeks* of the Nineteenth Century. Here in America we all know and admit the English to be the Romans. They have gone out to fight and conquer a great part of the world. To build ships, railroads, and to govern men, has been their taste. They are naturally, by the instinct inherited from their Norman forefathers, men of action. The Germans, like the Greeks, whose language principles they have so much copied after, love to enjoy the pleasures of the intellect. They have cared little for territory, but only desired to unite and hold their own countrymen together for strength against foreign invasion. While England spent much of her surplus mental energy on foreign conquest and development, Germany has, for the last four hundred years, turned her surplus energy inwards, into philosophy, science, art, history, theology and criticism. While England, France, Spain, Portugal and Russia were bent on empire, Germany stayed at home and studied language, science and philosophy. As a result of this, they have done more, as Prof. George P.

Marsh says, "to widen and extend the range of human thought during the last hundred years, than all other nations combined."

Not only do the Germans excel in science and philosophy on account of their patient and minute study, but it seems to be necessary to the highest excellence among other people that their best men shall have studied in Germany to catch their close and observing spirit, their love for learning for its own sake, as Goethe says; as, for instance, Oehlenschläger among the Danes, the Astronomer Hansteen among the Norwegians, Carlyle and the present famous Dr. Makenzie among the English, Cousin among the French, and George Bancroft among the Americans. Nearly all the ideas in science, philosophy, pedagogy and social questions have had their origin in Germany. They invented the art of printing and clocks, they discovered the true theory of astronomy, they were the mainspring in the great Reformation, which was the greatest blow ever made for freedom of speech, and paved the way for political freedom, both in Europe and America.

On account of difference in language, we are generally acquainted only with a particular class of the great men of Germany, namely, her music masters, as Mendelssohn, Beethoven, Bach,

Weber, Haydn, Händel, Mozart, Wagner and Liszt. Her numerous poets, historians, generals, philosophers, linguists, scientists, theologians and writers few have any idea of.

England never did excel in learning. The English professors obtain their places through friendship rather than through merit. Sir William Hamilton says of Oxford, that it is very common for the professors to delegate teaching to favorite tutors. He regards Oxford as a fashionable pleasure resort for the aristocracy of England. English professors live in luxury and shun hard work. The system of the higher education is said, even by prominent Englishmen, to be too ancient and aristocratic for efficient work. A common student cannot be brought in contact with the highest minds in England.

Matthew Arnold says, in his book on the "Higher Schools and Universities in Germany," page 231: "It is impossible to overvalue the importance to a young man of being brought into contact with a first-rate teacher of his matter of study, and of getting from him a clear notion of what a systematic study means. Such instruction is so far from being organized in this country (England), that it even requires a gifted student to feel the want of it; and such student

must go to Paris, or Heidelberg, or Berlin, because England cannot give him what he wants. Some do go. An admirable English mathematician who did not go, told me that he should never recover the loss of the two years, which, after his degree, he wasted without fit instruction at an English university, when he ought to **have been** under superior instruction, for which the university **course in England makes** no provision. I dare say he *will* recover it, for a man of genius counts no worthy effort too hard, but who can estimate the loss to the mental training and intellectual habits of the country, from an absence—so complete that it needs genius to be sensible of it, and causes genius an effort to repair it—of all regular public provision for scientific study and teaching of any branch of knowledge.”

England has, according to population, only half the number of matriculated students coming under superior instruction as Germany, or even as France. For the same prominent literary Englishman further says of his beloved island: “This absence of superior instruction tends, not only to give us, as I have said, a want of scientific intellect in all departments, but it tends to weaken and obliterate, in the whole nation, the sense of the value and importance of human

knowledge; *to vulgarize us*, to exaggerate our estimate, naturally excessive, of the importance of material advantages, and to make our teachers, all but the very best of them, pursue their calling in the mere trade spirit."

Again he says: "Our educated classes, in their solicitude for our backward working classes, and their alarm for our industrial preëminence, are beginning to cry out for industrial schools for our artisans. Well informed and distinguished people seem to think it is only necessary to have special schools of arts and trades, as they have abroad, and then we may take a clever boy from our elementary schools, perfected by the Riverside Code, and put him at once into a special art school. A study of the best Continental experience will show them that the special school is the crown of a long coördered series, designed and graduated by the best heads in the country. A clever boy in a German elementary school, passes first into a *mittelschule*, or higher elementary school, then into a modern or *real* school of the second class, then into a *real* school of the first class, and finally, after all these, into a special school. A boy who has had this preparation is able to profit by a special art school." But to send him there straight from the élémentary school, is

like sending a boy from the fourth form at one of our classical public schools to hear Professor Ritschel lecture on Latin inscriptions.

The "Pall Mall Gazette" complained, not long ago, that Germans were beating them in many of the markets of the world because of the greater skill of their artisans and artists, and also because their commercial travelers were better educated in foreign languages.

They have not very good higher schools in England, but their elementary schools are still poorer, comparatively. School directors have frequently complained that too much time is wasted on spelling, and that children have very little understanding of what they read, as shown by their foolish answers as to the meaning of words. The reading matter in the English elementary school books can stand no comparison with German or Skandinavian school readers. There are enough English readers with fine covers, but the reading matter consists of light, amusing literature, *belles lettres*. The Germans and Skandinavians, on the contrary, have often some preliminary exhortations as to honesty, industry, respect and obedience to parents and governments, chapters and lessons on BOTANY, ZOÖLOGY, MAN, LAND, WATER, AIR and ASTRONOMY, also BIOGRAPHY and

TRAVELS. English reading would, to a great extent, be considered trash. The English desire to amuse school children, the Germans to instruct them. The English are just as capable as the Germans and Skandinavians, if not more so, but scientific English, with its incomprehensible borrowed Greek and Latin nomenclature, is of such a nature that not even grown-up persons can master it. It takes extra time to learn such botanical names as *phenogamia*, *cryptogamia*, *ensiform*, *aceroze*, *subulate*, *hirsute* and *hispid*. These ideas are easily understood the first time they are heard in the self-developed and self-explaining German, Skandinavian or Irish language. The English, as a result of the difficulty of their language, have little taste for science. Matthew Arnold says that this is shown further by the fact that a scientific book has twice the chance of being translated into German or French than into English, but if the work is a travel, biography or good story, it has better chance of being translated into English. He further adds, "This absence of a taste for science tends to *vulgarize the English mind*, to reduce it to the most common objects of thought." Continued progress in the world depends, at last, much upon good nerves, and the English have that.

I saw an account, seven or eight years ago, of some sea captain who had made experiments over ten years with a lifting apparatus. The nationality and number of pounds raised by each person were carefully recorded. Ten thousand trials from each of the different nationalities were taken, and the English were shown to be the strongest of all. Good nerves are necessary to the student as well as the laborer. On equal terms the English need fear competition with no one, but modern life is getting more mental than it used to be, and the English language is a check on high intellectual development.

The English are great readers, but it must be common subjects. In looking at the progress made by the English people on one hand, and their difficult language on the other hand, I have often been surprised. I can account for it only by saying they have exceptionally good nerves. To be sure there are some great scholars in England. But genius is a person that comes up here or there regardless of difficulties. Special genius defies ordinary laws, seemingly. But I am comparing the language with reference to popular education.

The learned scholar, Prof. Skeat, author of the best English etymological dictionary, and a

true Englishman, shows the spirituality of his countrymen by saying:

“Whether we shall ever get a true spelling reform is doubtful. If so, it will come from America. For, if once accomplished there, it will not be difficult to adopt it here.”

Yes; and if the English ever get a *true vocabulary* that will have to come from America also. In England the poor are so poor that they cannot spend any time on language, and the rich are so rich that luxury or business overwhelms them. America has a composite population, where respect for English is less strong, and if we were wise enough here to take advantage of that fact, we have an opportunity now to put the world into the possession of the best language in existence, because it will have the light, experience and achievements of other languages to build upon. A language in which words and rules will be arranged in rows and beds, as plants in a garden, instead of growing up without order, as flowers on the wild prairie.

The ignorance of the United States is greater than seems generally to be supposed. A phonetic journal of Toronto has this to say:

“Of the fifty millions in the United States,

1880, the census states that of persons who can neither write nor read there are one and three-fifths million men, two million women, and two million minors over ten years of age, making five and three-fifths millions. But," adds the journal, "it may be safely asserted that out of the whole population over twenty years of age not more than one-fourth can read and write with facility."

We often see remarks made about ignorant foreigners, and seldom anything about ignorant natives. Germany and Skandinavia have had compulsory education for the last fifty years. An ex-officer in the Federal army, from 1861 to 1865, told me that out of the vast number of our soldiers there were only four regiments in which every soldier could sign his name to the muster-roll, and that those four regiments were composed of Germans. I have inserted these extracts as an off-set against the idea that foreigners are, on an average, more ignorant. He ought naturally to be less ignorant, because he has seen more of the world and knows more than one language, but we are very liable to confound poverty with ignorance. We must further remember that when a man cannot speak well the language of a country he appears to great disadvantage. Suppose an Old

Native, under like circumstances, to be transferred to Germany, Holland or France. What we need in the United States is, as H. W. Beecher says, "a given amount of compulsory school attendance for all classes." All honest people are equally valuable to our extensive domain. Those that cannot read and write their own language ought to be prevented from landing here. I think it would be a good American idea to exclude the worst classes for several reasons, which I will pass over as my subject is not morality or political economy.

The fact that a few persons out of the vast number of hard-working and law-abiding Germans have been anarchists, against the prayers and preaching of the German pulpit, is no more an indication that Germans are generally given to anarchism, than that Old Natives are given to embezzlement because we find that occasionally one of their number has not been faithful to his trust; or that Irishmen and Skandinavians are given to murder because one of their number has committed that deed. To make exceptions and distinctions to meet each particular case, requires a high mental and moral ability. Not all anarchists have been Germans; not all embezzlers have been Old Natives; not all murders have been committed by Irishmen

or Skandinavians. Our forefathers for centuries back have been subjected so much to the same influences of government, religion and climate that there cannot, under the same circumstances, be much difference in our mental and moral characters. The only advantage which a German and Skandinavian has at home is in having the most self-explaining and thought-aiding language, which enables him to feel and see more than others with the same expenditure of mental energy.

There is another idea we ought to guard against, and that is to suppose that the English owe their political success to their language, or to suppose that the greatest business can be carried on in our language. The political successes of England and the United States have not been greater than those of Russia. She has had a march of continuous conquest for the last 600 years, and Europe combined has not so far been able to check her. Russia speaks a homogeneous, self-explaining language. Germany has at Berlin the greatest telegraph office in the world; also the largest factory in the world, namely, Krupp's iron factory, employing 20,000 men. This requires bookkeepers and superintendents. Germany has had good political and intellectual success. Her language is

also self-explaining. The most extensive public works have been erected by the Chinese, and they also speak a homogeneous, self-explaining language.

CHAPTER pl.

DEFECTS OF THE GERMAN LANGUAGE.

It would certainly be considered unreasonable partiality in Germans, Irishmen, Skandinavians and Hollanders to point out defects in English and not at the same time be willing to admit shortcomings in their own dear languages. We have nothing to say about men, law or religion, but only about *grammar* and *vocabulary*. Good and self-explaining as those vocabularies are, it must be admitted that their respective grammars are not modern enough, not simple, regular and systematic enough. There are a dozen ways of forming plurals; some nouns take vowel changes, others do not. Case endings are unreliable, because the different cases have often the same ending, and at other times not, and sometimes no ending at all. Ex.: *Die Mutter* is both Nom. and Acc.; there is no distinction in the article for plural, which is also *die Mütter* both in Nom. and Acc. Even in our complex grammar we have learned to fall

back on context as in English. Unless a complex grammar is reliable, *thorough-going* and systematic, there is no value in the complexity.

Here is a fuller distinction for cases: Nom., *der Mann*; Gen., *des Mannes*; Dat., *dem Manne*; Acc., *den Mann*. Here is another distinction: Nom., *das Opfer*; Gen., *des Opfers*; Dat., *dem Opfer*; Acc., *das Opfer*.

Des and *dem* are both masculine and neuter, so that we cannot know the gender of a word by the help of these articles. Frequently a neuter article is placed before a feminine noun, as *das Mädchen* and *das Weib*. Sometimes a noun has the same form in singular and plural, and as *die* is used before all plurals, regardless of gender, and also used before singular feminine nouns, we are unable to tell either gender, case or number except by context, hence the very benefit and object of a complex grammar is lost—we must, after all, fall back on context, as in English. Right here is where the defect of the German language lies. Here is the weakness of German, as no less a linguist than Jakob Grimm admits. In this respect the English excels the German, Irish and Skandinavian. If masculine nouns were always preceded by *der*, all feminines by *die*, all neuters by *das*, and if no two articles in any gender,

case or number were alike, then all distinctions would mean something, but now it is a source of confusion. All the rules have to be learned arbitrarily like the English spelling. Genders do not follow nature. Some prepositions govern one case, other prepositions govern other cases, and to a foreign student this is a very serious matter.

These defects in German, Skandinavian and Irish are not very injurious to their respective home people, because they are learned from mothers before the age of ten *without expense*, at a period when time is of little value. These languages present the difficult part first, in such a way that it is learned without costly teachers and books.

After the common words are learned and the laws of derivation and composition mastered, all the rest is easy sailing in after life. The English, on the other hand, presents her easy Saxon words and simple grammar first, and when the child arrives at a busy age it jumps onto him with an incomprehensible spelling book and vocabulary, which require time, money, books and teachers. Just as well as the Germans can say *die* before all plurals, of whatever gender, they might, as the English, say *do* before all nouns in the singular, *do Mann, do*

Frau and *do Kind*, (English, *the man, the woman, the child*,) let all prepositions govern the Objective case, and do away with the verbal endings, and the language would become at least 300 per cent easier to acquire and retain. Simplicity would strengthen the language. We find that wherever a complex language has come into contact with a simpler one, the complex one has lost ground. This was the case with the Gothic and the Latin languages, the Norman-French and the Anglo-Saxon. The foreign people could not remember the many Latin endings. They dropped them and substituted separate words, as *al Roma* and *da Roma*. The very complexity of the Latin tongue broke it up into languages with simpler grammars, as the Italian, French, Spanish and Portuguese. The modern Swedish, Danish and Norwegian are at least one-third simpler than five hundred years ago. In French speech the grammatical endings are mostly obsolete. The great intellectual value of German lies in its incomparably transparent vocabulary, but not in its complex grammar. The Turks, Russians and Fins have far more complex grammars. Thinking is gathering and classifying impressions. Irregular endings, which mean one thing at one time and at another time something else,

hinder thought rather than help it. Some grammatical distinction we must have for the sake of variety and clearness, and to obtain freedom of position, but those distinctions must be few, needed, clear, euphonious and consistent. The Germans have done much for their great language, but I am sure they can do much more and no one be hurt. A good living language, with one great nation, is indirectly a blessing to the whole world.

If the English speaking people cannot purify and systematize their vocabulary, declension and conjugation, I hope the German people will, so that the world may have at least one great and good language. German literature is gaining ground in Skandinavia, Holland, Switzerland, Italy, United States and Africa. How much easier it would be to introduce it into the different parts of the composite empire of Austria, into Africa, New Guinea and the South Sea Islands, where Germany is making such progress, if it had a simple, transparent grammar as it has vocabulary; and those Germans who have cast their lot among other nations could much more easily retain the language of the Fatherland if it had a simple, consistent grammar. All men could learn and remember it better. The language would make greater con-

quest and bless more people. I think, however, that the best of all would be for the whole Germanic or Gothic race to unite upon one good Germanic language, and let other related peoples do the same. We could assist and entertain each other more than we do now.

CHAPTER pp.

DEFECTS OF THE ENGLISH LANGUAGE.

DEFECT NO. 1.

Arbitrary Vocabulary.

Mixed and arbitrary borrowed vocabulary, which causes people constantly to search dictionaries for the meaning of words; a vocabulary which causes its hearers, from the cradle to the grave, to lose higher ideas which would have been gained and remembered if words had been homogeneous and self-explaining, we can safely put down as Defect No. 1, for it drives people into a lower class of reading.

DEFECT NO. 2.

Unphonetic Spelling.

This defect is estimated to cause at least three years' loss of time and one hundred million dollars extra expense yearly to the United States alone.

DEFECT NO. 3.

Too Simple Grammar.

While the German and Irish grammars have too many endings used without system, the English has entirely less than is needed for variety and definiteness. For instance, there is no oral distinction between so frequent and so widely different ideas as *possessive* and *plural*; both end with the sissing sound of *s*. A language which forms plurals on *s* should never have undertaken to form the possessive case on *s*.

Here is a specimen of declension:

Singular Number.

<i>Nom.</i> boy	lady	sheep	house
<i>Poss.</i> boy's	lady's	sheep's	house's
<i>Obj.</i> boy	lady	sheep	house

Plural Number.

<i>Nom.</i> boys	ladies	sheep	houses
<i>Poss.</i> boys'	ladies'	sheep's	houses'
<i>Obj.</i> boys	ladies	sheep	houses

According to this plan we cannot tell whether a man is speaking the possessive or the plural, and often we cannot tell from context, which the grammarless Chinese depend so much on. That pitiful device of an apostrophe, used by printers to eke out an extra superadded distinction to bolster up the spoken tongue, is of no value in conversation. The possessive singular and all plurals are alike. "Ladies" is spelt one

way in the singular and another way in the plural, though it has the same sound. "Sheep" is alike in singular and plural. "Boys' ball" may be a ball belonging to one boy or to many, unless you see it printed.

No distinction between the present participle, a verbal noun and an infinitive noun; all three end with *ing*. No distinction, as a rule, between past tense and past participle, both end with *ed*. This is injurious to euphony, variety and definiteness. We are very poor in diminutive particles, and we have no augmentative particle at all by which to increase and decrease the force of words in a convenient way, but we must resort to wordy and weakening circumlocutions, because grammar is too simple. Our feminine endings, *ess*, *in* and *ster*, we are forbidden by usage to employ only after a few prescribed words. If we want to speak of a female neighbor or friend we cannot, as in Ger. or Skan., say *friendin* or *friendess*. The result is that these little secondary ideas are left out in English, and the language is let run on general principles.

This poverty of distinctions is shown in several places in the translation of the English Bible. I will name one from Luke, chap. 15, v. 9: "And when she hath found it (the lost

penny) she calleth her *friends* and her *neighbors* together," etc. In the Ger., Skan. and Dutch languages, where they have the universal suffix *in*, which they are allowed to add to any noun to show feminine gender, they say, "She calleth her *friendins* and *neighborins* (female friends and neighbors) together." In looking at the original Greek text I find that female friends and neighbors are given. How much finer, is it not, to say *friendins* than the clumsy *female friends*, or else leave the idea unnoticed for poverty of convenient distinctions?

We need, also, very much a neuter form for abstract adjectives, as in Ger. and Greek, *Das Schöne* and *To Kalon*. Ex.: *Der Schöne*, *Die Schöne* and *Das Schöne*. The last means the *beautiful* in the abstract. We cannot convey these ideas in English, not even by a circumlocution, for the moment we go into wordy explanations the force of the expression is lost. (Prof. Marsh.)

We have no reflexive pronoun, as the A.-S. *sin*, Ger. *sein*, Skan. *sin* or *sit*. Nor the Gothic *sik*, Ger. *sich*, French *se*, Latin *se*. Nor an indefinite pronoun, as *man*; Ger. *man sagt*, French *on dit*, Skan. *man siger* or *man säger*. Like thinking men we have to discriminate

between thought-bearing endings and not thought-bearing ones.

The English deserves high praise for having done away with the nonsensical and unnatural grammatical genders, with having done away with a special form for the dative case. The dative is only a remote accusative or objective case, and needs no special form. English deserves praise also for having done away with verbal endings. Those languages which use personal pronouns need no extra, thoughtless luggage after verbs. Those verbal endings bewilder students and check the spread of even the best of languages, as I *speak*i, thou *speak*est, he *speak*eth; we *speak*em, you *speak*et, they *speak*en; or as in Latin, I *speak*o, thou *speak*as, he *speak*at; we *speak*amus, you *speak*atis, they *speak*ant. Absence of verbal and case endings gives us a greater variety of terminations and less monotony, excepting from this the *articles* which would gain in variety by inflection.

DEFECT NO. 4.

Wasteful of Prefixes and Suffixes.

Un, im, in, ir, il, dis and *ig* are seven different ways of conveying the same idea, namely, the negative of adjectives. In this respect the German, Dutch and Skandinavian are far sim-

pler and more economical; instead of unjust, improper, incorrect, irregular, illegal, disagreeable and ignoble, the latter employ *un* in all cases. We have to ascertain in English what particular negative prefix to employ in every case, and hence none of the prefixes can be thoroughly organized in mind so as to call up ideas easily for want of system and sufficient repetition.

Again, the Germans, Dutch and Skandinavians confine themselves to such suffixes as *heit*; *keit*, *ei*, *thum* (dom), *schaft* and *niss*, and that too, according to some system, we use the following imposing number: hood, head, dom, ship, y, ery, ric, ety, ity, ance, ancy, ence, ency, ade, ude, ure, ury, ory, tion, sion and ment. Nearly all are arbitrary.

While the Germans confine themselves to one general prefix for *over*, *under*, *out*, *from*, we have Germanic, Greek, Latin and French prefixes, meaning the same; hence the prefixes become arbitrary, compel special memorizing, and prevent a thorough organization in the mind necessary to high ease of suggestion. We say, for instance, *oversight* but not *overmount*, but *surmound*; not *overgo* or *overtread* or the like, but *exceed*. We can get the best idea of the great waste of philological material by reading

over a list of English prefixes and suffixes. German adjectives are formed by adding *en*, *lich* or *ig*, but the English has over twenty different ways of forming adjectives, and this waste of material and mental energy is more than an offset to the complexity of the German genders; both must be learned arbitrarily. Just as in spelling there should be one letter for each sound and one sound for each letter, so there ought to be only *one prefix* for each idea and only *one idea* for each prefix or suffix, except where we use a slightly modified idea of the same prefix to enable us to vary the meaning, as *out* and *aus*, *ab* and *off*. Even if we exclude Greek and Latin affixes we shall still have over one hundred of affixes in our language. One of the reasons why we cannot allow non-Germanic words into our language is because we cannot systematize so many unrelated affixes. The cheapest method of enriching language is by a free use of self-explaining affixes.

DEFECT NO. 5.

Harsh-Sounding.

American, English and Continental scholars, without exception, that I have heard or read, are agreed that English is a very bad sounding language. I shall try to point out the reasons for it, namely:

FIRST—Two few vowels.

SECOND—Repetition of little words.

THIRD—Too many *esses*.

FOURTH—Accent too near beginning.

§ *p*. We only occasionally find words that end on an open, spreading vowel in any of the cases in English. In the musical Greek tongue we find that at least half of their cases employ a vowel with every noun, as *father* is Nom. *pater*, Gen. *pateros*, Dat. *pateri*, Acc. *patera*; *lion* is Nom. *lion*, Gen. *lontos*, Dat. *lonti*, Acc. *lonta*. They never would allow a word to end on *s* unless preceded by a vowel—not *hosts*, *posts*, but *hostos* or *hostes*. The musical Italian and Japanese require nearly every word to take a vowel, as “Ed ella partorira un figliuolo, e tu gli parrai nome GESU; perciocche egli salvera il suo popolo da’ lor peccati.” Translated, “And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.”

Except the personal pronouns *she*, *thou* and *he*, all end with consonants. A consonant is the strong male, a vowel the beautiful female; when the two are harmoniously blended it makes the finest word. In Spanish we have “Da al practico una buena cuerda para su lancha.” (Give the pilot a good launch for his

boat.) Every vowel is pronounced, for a final vowel not pronounced does not help euphony. In Japanese they say "kono yuye ni koso kunshi wa moto wa tsutomura mono mari." (It is for this reason that the good man attends to the fundamental duties.) In Japanese the grammar is very regular, euphonious and simple. The noun is declined by placing prepositions with final vowels after, thus:

Nom. <i>hito wa</i> , a man	Acc. <i>hito wo</i> , to a man
Gen. <i>hito no</i> , of a man	Voc. <i>hito yo</i> , oh man
Dat. <i>hito ni</i> , to a man	Abl. <i>hito de</i> , by a man

We need not, however, compare English with so vowel-rich tongues as Greek, Italian, Spanish and Japanese. The last three are rather too full of vowels for strength, while English has too few for euphony. Our language has at least 50 per cent less vowels than our brother Germanic languages, German, Dutch and Scandinavian.

In German verbs in the present tense, first person, indicative and also conjunctive, with rare exceptions take a final pronounced vowel, as *ich finde*, *ich gebe*, *ich schreibe*, etc. All regular verbs and most imperatives take a final vowel, as *ich liebte*, *ich arbeitete*, (I loved; I worked;) Imp. *finde*, *schlage*, (find, strike;) Past Con. *ich fände* *ich schlüge*.

Both Germans and Skandinavians have, besides many final vowels, also very open, spreading prefixes, as Ger. *unter* (pro. oonter), *um* (pro. oom), *ein ober* (pro. ohber), *über*; Skan. *under* (pro. oonder), *om* (ohm), *in* (een), *over* (ohver), etc.

All adjectives after the definite article take a final vowel, both in singular and plural, as *der gute, die schöne, das grosse, die reiche*. A very great number of nouns form their plurals on a pronounced vowel, as 1 *pferd*, 2 *pferde*, 2 *wege*, 2 *künste*, 2 *hände*.

In English there is not one single, solitary grammatical rule that requires a pronounced final vowel, and what makes the case still worse, those vowels found in the interior of words have received a short instead of an open, spreading sound, as a rule. Ex.: bit, fit, sit; met, let, pet; but, tub, rub; not, hot, cot, lot; hat, cat, rat. We have a few long Continental sounds left, as far, father; bold, old, mold; she, flee, sheep, feel; tube, ooze, noon, moon. It is in the open vowels that musicalness mostly lies. Notice how fondly the speaker and singer dwell on open vowels. This persecution of the open vowels has given to English speech a consonantal harshness, which it requires long usage to make bearable to a cultivated ear. This harsh-

ness of language came in with the Norman Conquest. It is a concomitant result of heterogeneous word-mixing, whereby a taste for the harmonious and appropriate in language was lost. This consonantal harshness cannot be on account of English strength. The Germans and Skandinavians are also strong Northern people. The English people are made up of Germans and Skandinavians.

This constant leaving out the final vowels and shortening the inner vowels is rather a sign of carelessness. The English not only shirk vowels but consonants as well, as, for instance, *k* before *knight* (Ger. knecht), pronounced *nite*, hence there is in spoken language no distinction between *knight* and *night*; *knee* has become *nee*, *gnaw* has become *naw*. Both Germans and Skandinavians pronounce *k* and *g* in such combinations, and consider it no effort to do so. The French are great spoilers of forms, and it is from the French that the English learned hacking of words, but not from their Anglo-Saxon forefathers, or from the Germans and Skandinavians. Neither do I think the English are any busier within the same professions than Germans, Skandinavians or Russians. If this hacking of words is to continue we shall be reduced to Chinese monosyllables, to short *con-*

sonantal grunts. Alexandre becomes *Al.*; Albertina, *Ali.*; Thomas, *Tom.*; Washington, *Wash.*; Jefferson, *Jeff.*; Madison, *Mad.* or *Misn.* This is not on account of strength, but an absence of taste for the beautiful in language. The Greeks would not have tolerated such un-euphonious hacking of consonants and negligence of vowels.

A people which lives farther north than the English are the Swedes, whose language is, without any doubt, the best model of strength and euphony combined. The musicalness of this language has done much to produce great singers, as Jenny Lind and Kristina Nilsson. At the World's Exposition, at Paris, 1867, the Swedes took the highest prize for singing, having the world to compete with. The Swedes excel, also, the German, Danish and Norwegian in this, that they have clung to their old open and spreading *a*, as in *far*, *father*, while the German and Norwegian use the short and more closed *e*. Ex.: Ger. *die gute* and *grosse*, (pro. *dée gooti* and *grohsi.*) Norwegians say *de gode* and *store*, (pro. *di gohdi* and *stohri.*) The final vowels are short. The Swedes say *de goda* and *stora*, (pro. *di gohdah* and *stohrah.*) Any one that has an ear for language can hear more music in the open, spreading *a* (ah) than

the short *e* (i, it). The *good* is in German, Danish and Swedish, respectively, *gute*, *gode*, *goda*, pronounced *gooti*, *gohdi*, *gohdah*. Now the Swedes have many open vowels in the interior of words, and also add the musical *a* (ah) in the following cases: All *infinitives*, which by the way are very frequently employed, add *a*, as *att finna*, to find; *att spinna*, to spin; *att komma*, to come. In the past tense a great number of plural verbs add the vowel *o*, as *vi sofvo*, we slept; *de buro*, they bore. Conjunctions add the vowel *e* in the present and past tense, always pronounced as *jag tage*, *de toge*, (if I take, if they took). All adjectives after the definite article add *a*, as *det höga*, *den breda*; also in plural, as *the good*, *the great* and *the mighty* is *de goda*, *de stora* och *de mäktiga*. This, however, is not half the points in which Swedish excels all other Germanic languages in musicalness, and all languages whatever in the combination of strength with euphony. The Swedish ends regular verbs in the past tense, singular or plural, on a vowel, but they are further generally careful not to crowd *t* or *d* after a verb without an intervening vowel, as *blifvit*, *skinit*, not *skint*, *skind*; *kallad*, not *kalld*, *calld*; *kallas*, not *kalls*, *calls*. A very great number of plurals is formed by adding

vowels, and even where they form their plurals on *r* they generally let the open *a* (ah) precede, instead of the more closed German, Danish and Norwegian *e*, as *Länder*, *Kinder*; Dan. *Händer*. Instead of *er* the Swedish prefers the open, spreading *ar* (ahr), as *gossar*, *armar*, (boys, arms). Many plurals take the open *or* (ohr), as *stickor*, *blommor*, (girls, flowers). Again, the Swedish has the finest-sounding mode of comparing adjectives; again, it prefers the open *a* to the closed *e*; instead of *er* and *est* it prefers *ar* and *ast* (ahr, ahst) for *high*, *higher* and *highest*; Ger. *hoch*, *höher*, *höchste*; Swedish *hög*, *högar*, *högast*. English *dear*, *dearer*, *dearest*; Swed. *kär*, *kärare*, *kärast*; The English, German and Danish feminine suffix *ine* is in Swedish *ina*, as *heroine*; Ger. *heldin*; Dan. *heltinde*; Swed. *hjeltinna*; Ger. *freundin*; Swed. *väninna* (female friend). The Swedes, like the Greeks of old, prefer open, spreading vowels and also many of them.

Now I am not a Swede, but I can hear at once that it sounds better than my own Norwegian language. I have never conversed on this subject with a cultivated German, Norwegian or Dane, that did not willingly acknowledge the superior euphony of the Swedish language. In Norway, Swedish songs are sung by every

singer; even so in the United States. In constructing the Amerikan language I have therefore taken the Swedish as a model of euphony and strength, with a little addition to make it more musical. I have taken the German vocabulary as a model of expressiveness and transparency, but made it more systematic to make it more transparent. I have taken the English grammar as a model of simplicity, but left off the *s* of the third person singular, and made nouns and verbs regular to make it more simple.

To further show what the opinion of the world is on ENGLISH EUPHONY, I will first quote from Lord Byron on Italian and English. We must remember Byron was a poet and could speak Italian, and had therefore acquired a knowledge and taste of the musical in speech. He writes:

"I love the language, that soft bastard Latin,
Which melts like kisses in a female mouth,
And sounds as if it should be writ on satin,
With syllables that *breathe* of the *sweet* south,
And *gentle liquids* gliding all so pat in
That not a single accent seems uncouth,
Like our *harsh* northern *whistling*, *grunting* guttural,
Which we are obliged to *hiss* and *spit* and *sputter* all."

The Swedish poet, Esaias Tegnér, writes in the same strain, but as he touches more particularly on the uneven English accent, I shall

quote him under that head. James Hadley, Professor of the Greek Language and Literature in Yale College, writes, in his "Brief History of the English Language," prefixed to Webster's Unabridged Dictionary, as follows, under the heading, "*Monosyllableism and Want of Euphony*," § 47: "The loss of inflection has reduced a multitude of English words to the form of monosyllables. It is not uncommon to find whole sentences which contain no word of greater length. If this monosyllabic character gives a certain plain directness and pithy force to English expression, it can hardly be doubted that it is a disadvantage to beauty and rythm. Pope complains that

"Ten low words oft creep in one dull line."

And who can read Chaucer's poetry, pronouncing the unaccented *e* as the verse requires, and as it was actually pronounced in the poet's time, without regretting that a *hurried* and *slurring* pronunciation of our fathers' should have destroyed this pleasing feature of the old language. The suppression of this *e* has also been unfavorable to euphony by producing, in a multitude of cases, the harshest combination of consonants, as in *hosts*, *breaths*, *texts*, *shifts*, *thirsts*, *bulg(e)d*, *starch(e)d*, *task(e)d*. In these words, which cannot be properly pro-

nounced without a strong effort of will and of vocal organs, the early dissyllabic forms, *host-es*, *breath-es*, *starch-ed*, *task-ed*, etc., presented little or no difficulty of utterances.

In most of these cases, as in many others, the harshness has been aggravated by that extended use of the final *s*, which has given a peculiar sibilating character to the pronunciation of our language. In Anglo-Saxon only a part of the nouns took *s* in the plural, and those only in two out of the four cases: in English the *s* has been applied to nearly all nouns, and for all cases of the plural. In Anglo-Saxon the verb of the third person singular of the present tense has *th*, never *s*; in the English of our day this *th* is still occasionally employed as an archaic form, but in all ordinary use *s* has taken its place."

If we spell as we speak we find such harsh crowding together of consonants as this: *luvd*, *bulgd*, *strengthnd*, *hapnd*, *workt*, *publisht*.

Hugh Blair, Professor of Belles Lettres in Edinburgh, Scotland, complains at length, in his work on Rhetoric, of English consonantal harshness and the repetition of our many little weakening words.

§ b. REPETITION OF LITTLE WORDS.

Having read complaints against the weaken

ing influence in composition of the repetition of little words in several works on Rhetoric, and especially as being against euphony, the complaints caused me to count some of them. The repetition of *the* is the most terrible. I found on one page of the Century Magazine not less than thirty-nine times *the*. Using this article without change for case or number gives it an unpleasant frequency. The sounds *too, to, two*, are very frequent. We use *to* as a preposition, *to the house, to him*; *too* as an adverb, as *too much, too little*; *to* as an infinitive sign, as *to go, to find*; *two* as a numeral, as *two horses, two ways*. We can prevent the frequency of this *to* sound by adopting a modification for the infinitive, and say *ta* (Skan. *at*), as *ta send, ta go, ta kom* (to come). The German adverb *zu*, as *zoo much, zoo little*, and for the numeral *two*, see alphabetic numerals in Grammar. The repetition of little words can be much decreased in two ways: first, by using more frequently the possessive case in singular and plural, and by compounding the little prepositions with nouns and verbs, as in Greek and German. Ex.: *Upgo* and *downgo*, instead of *go up* and *go down*.

There being no difference between past tense and past participle, the ending *ed* becomes too

frequent—I *loved* and I have *loved*. This could be improved by allowing all past participles to end on *n*, as I *have givn*, I *have lovn*.

There being no distinction between the present participle and verbal noun, the ringing sound of *ing* becomes unpleasantly frequent, as a *lov-ing* man and good *reading*. It would be more euphonious, as Prof. Marsh says, to employ *and* for the present participle, as the Anglo-Saxons did, and say a *lovand* man, good *reading*; a *run-and* horse, a *flyand* bird, but fine *singing*; that is to use *and* in one case and *ing* in the other, to increase variety.

The, of, to, ed, ing and *s* need decrease if we want euphony.

§ t. TOO MANY ESSES.

S forms nearly all plurals, 2 *horses*, 2 *cents*; *s* forms the possessive case, as *Smith's houses*, *student's books*; *s* forms the third person singular of verbs, as *Smith reads* his books, *Susie sings* and *plays*; and besides all these *esses*, we have several suffixes ending (endand) on *s*, as *ness*, *less*, *ence*, *ance*, *ancy* and *ency*, so that we find the sissing sound of *s* here, and *s* there, and *s* everywhere.

"He strikes his fists against the posts and still insists he sees the ghosts."

We can help up euphony in this respect by adopting a different plural sign after consonants and form the possessive case on a vowel, and abolish *s* for third person singular of verbs. (See Am. Grammar.)

§ d. ACCENT TOO NEAR BEGINNING.

A *hop* and a *skip*, or first a violent *explosion* and then a *hurried blurring over* the rest of the word, is characteristic of the present English pronunciation. This is an unavoidable result of placing the accent too near the beginning, against the custom of our forefathers, the Anglo-Saxons, and the general custom of Germanic and Romanic people, which is to place accent on the *last* syllable.

Take, for instance, the word *ad'mirable*; *ad* is pronounced with great prominence, with so violent an explosion that energy seems to be lost for pronouncing the rest of the word, which is then hurried over, giving short or half-swallowed utterance to the vowels. Remember, this is not my opinion only, for I have no original opinion on anything. I am only a collector of what appears to be good ideas in others, in so far I am an American, an adapter and adjuster, but not an originator as yet. I find American, English and foreign scholars deprecate our uneven and unsystematic accentuation.

The Germans, Skandinavians, French and Italians pronounce admirable *ahdmeerabel'*, giving an evenly distributed and open, spreading pronunciation to all the syllables. There is not much prominence given to any particular syllable, but the voice is more noticed on the last syllable. Who will claim that *ad' mirable* is as clear and euphonious as *ahdmeerabel'*? English accent is sometimes on the first syllable, at other times on the fourth, at others on the third, or on the second syllable. A fifteen year old boy or girl, or a laborer cannot tell by looking at the many foreign words that loom up before his vision where the *accent* ought to be until he has consulted the blessed dictionary, where he must also go for the *spelling* and the *meaning*.

Take another illustration, *teleg'raphy*. Here the explosion or forcible accent is generally on the second syllable, and all the vowels are short and closed, while all the continental people pronounce the vowels openly; even the short *e* obtains a prolonged sound, as *telegraph-fee*. If we know that all long words have the accent on the last syllable, then we have a guiding rule, and know how to accent, but how shall we accent *telegraphy*? Some say *tel' egraphy* or *teleg'raphy*, others *tele'graphy*. All methods are uneven and harsh and hurried, al-

though there would be more reason to expect a hurried pronunciation from the more exciteable southern people of Europe. We can have no smoothness or system in pronunciation unless we place accent on the last syllable. Volapük also places accent on the last syllable, and that is where the English placed it till within a late period in the language. There is one exception to this rule, which exception is of such general and plain character that we can always know when to deviate; that is, the exception is not arbitrary. Compound words place accent on the *qualifying* part, as *school-house*, *fire-man*, or upon the qualifying prefix, as *up-right* *fore-thought*, *after-thought*; but long base words, as *admirable*, *telegraphy*, *confirmation*, *incomprehensibility*, etc., accent should be on the last syllable, if any accent at all.

The greatest poet of Sweden, Esaias Tegnér, who was a good Greek, Latin, German, English and Swedish scholar, and whose famous romantic epic, "Frithjofs Saga," has been translated into all civilized languages, writes of the English want of euphony in the same vein as Lord Byron, previously quoted. He says the English *jerk forth* (stöter fram) half of their words and the other half they *swallow down* (sväljer ner). He advises the English to pro-

cure a machine for their stammering tongue. I will quote him in his own melodious tongue:

ENGELSKAN (English.)

Språk för de stammande gjordt, hvart ord är ett em-
bryon hos dig,
En hälft *stöter* du fram, en hälft *sväljer* du ner.
Allt i ditt fädernesland med ångmaskiner bedrifves.
Käraste, skaffa dig snart en för din tunga också.

GREKISKAN (Greek.)

Sångmön älskar dig högst, ty modersmålet är kärast,
All den Olympiska ätt, Gracerna talte som du.
Troget som klädningen fäst uppå den badande flickan,
Låter du känslorna ses, röjer du tankarnas växt.

SVENSKAN (Swedish.)

Årans och hjeltarnas språk! Hur ädelt och manligt
du rör dig.
Ren är som malmens din klang, säker som solens din
gång.
Vistas på höjderna du, der åskan och stormarna tala,
Dalarnas lägre behag äro ej gjorda för dig.
Spegla ditt anlet i sjön, och friskt från de manliga
dragen,
Tvätta det främmande smink, kanske det snart är för
sent.

DEFECT NO. 6.

Too Many Words.

Being so extraordinarily willing to borrow, even when we have words to cover the ground, this has in many cases given us a double language, so that one word will be spoken by one

man and another word by another man. This method prevents both words from being thoroughly organized in mind, and hence prevents the fullest ease of suggestion. Ease of suggestion is the ease with which a word calls up former ideas, and this again depends on the frequency with which the idea and word have been associated in our experience. It is therefore easy to see that if there are more words or affixes than ideas it prevents frequency of association, and leads to confusion. There is no more advantage in having two words meaning the same thing than there would be in having two tongues, and use one one day and another next; both tongues would become less efficient for want of employment.

We have *fatherly* and *paternal* meaning the same thing. How utterly unnecessary both of them are we can imagine from the fact that so highly civilized and numerous a people as the Germans, Dutch and Skandinavians on the one hand and French, Italians and Spanish on the other, use only one of these. The first three nations can resort to self-development or to borrowing, and yet not one have felt any need of both of these words. The Germans use only *father* with its derivatives, and the French the Romanic *paternal* only.

Then it must be considered a defect to have such double expressions as paternal and fatherly, motherly, maternal; brotherly, fraternal; brotherhood, fraternity; sisterly, sororial; sonly, daughterly, filial, childly or childlike; daily, diurnal; yearly, annual; purchase, buy; sailor and navigator; over, sur; under, sub, and so on through a long list of words.

Jevons says in his *Logic* that it is a greater defect in language to have too many words than too few, for if we lack a word it will only compel us to circumlocution to explain, but if we have too many it will lead to confusion.

DEFECT NO. 7.

Too Few Words.

The real home of language is in the mouths of the people. To use the same sounds for two or three widely different ideas is poverty—the wealth lies only in the spelling. It will occasionally happen in the best cultivated languages that the same word or sounds will be employed to designate more than one idea, but when we find, as in English, page after page taken up with homonyms (like-sounders), where they exceed a thousand in number of very common words, it must be counted a defect. For instance, *sound* has three different meanings, as

sound, noise; Ger. laut; *sound*, healthy; Ger. gesund; *sound*, shallow inlet of the sea; Ger. sund; *write*, Ger. schreiben; *right*, Ger. recht; *wright*, Ger. handwerker.

To help the spoken and written language to distinctions, we have changed one of the *like-sounders* (homonyms) as follows:

<i>see</i> , si, i (ee).	<i>tü</i> , to (preposition)
<i>sea</i> , sö (Skan. sö)	<i>ta</i> , to (infinitive sign)
<i>write</i> , skri:b (see alph.)	<i>zu</i> , too (adverb)
<i>right</i> rjt	<i>light</i> , lux, l:cht (Ger.)
<i>sound</i> , noise, löt (Ger.)	<i>light</i> , not heavy, ljt
<i>sound</i> , healthy, sënd	(Eng.)
(Eng.)	<i>light</i> , not dark, lüs
<i>sound</i> , water, sünd (A.-S.)	(Skan.)
	etc., in many cases.

We have not a common word for man and woman, Latin *homo*; Ger. *mensch*; Sk. *men-neske*; not a common word for brother and sister; German *geschwistern*; Skandinavian *söskende*. Poverty of expression is shown all through the commonly used part of our language; the English boast of copiousness, notwithstanding. Words are employed with half a dozen significations where Germans and Scandinavians employ different words in different circumstances. *Revolution* is a (1) *war*, and it

is also a (2) *turning around*, as a wheel, or a (3) *running in a circle*, as the stars; Ger. and Skan. are (1) *umstürztzung*, (2) *umlauf*, (3) *kreislauf*. *Return* may mean to *send back* or to *come again*; *turn*, back or again. Four meanings to one word! *Re* is *back* or *again*. There is a foggy generality about the language for want of too few words and proper prefixes and suffixes. Take for instance *bill*. A five-dollar *bill*, what is my *bill*? the bird has a long *bill*, I will *bill* it to-morrow.

Nearly all our higher common words are fearfully indefinite, as *consideration*, *condition*, *obligation*, *deed*, *entertainment*, *estimation*, etc. The German and Skandinavian have such facility in adding prefixes and suffixes and of compounding, that if they have not a word at hand which hits the idea wanted, they can make words as exigencies arise. English cannot do this, hence the German language paints while English only sketches. So indefinite is the English language that a great American legal light stated, twenty years ago, that about nineteen million dollars were spent in litigation annually, in the United States, on account of the misunderstanding of words appearing in written contracts.

About three or four years ago a learned Ger-

man linguist wrote a series of articles in the "Welt-Bote," Pittsburg, Pa., showing by a great number of illustrations what he called the fog-giness of the English language arising on account of using the same word with too many meanings, or in other words, on account of having too few words where needed, and too many words where not needed.

DEFECT NO. 8.

Words Too Often Generic.

"The greater the art," says Herbert Spencer "the more realities does it reveal," and we can add, the more perfect a language is the more truths will it point out.

The pernicious habit of using a "hinting expression," in stating everything with a general indirectness even where modesty does not command us to do so, we must have borrowed from the French. This weakened and half expressive generality is an inevitable result of language mixing.

For instance, take the much used English word *descend*, from the Latin *de* and *scendere*, to *climb*. *Descend* means, as Webster says, to pass from a higher to a lower place; to come or go down in *any way*, as by falling, flowing, walking, sailing, running or plunging down

ward, etc.; also to make an attack upon. In generality of expression we come nearer the method that obtains among half-civilized people than any other nation. They having too few words where most needed are obliged to give a general statement and leave the hearer to *guess* from the circumstances what particular idea is meant. This is not the most favorable method for obtaining clear ideas. "The more perfect a language is the more realities does it reveal." While the boy says *doctor's stuff*, the physician will describe particularly. While the Germans have general words, they use them only when they do not know or do not want to state the particulars, but the genius of that language is such that it employs a particularized statement ninety-nine cases out of a hundred. They would very rarely use so general a word as *descend* (herunterkommen), but they will find a verb that can hit the idea exactly in each particular occasion, and place their preposition for *down* (herunter, unter, nieder, ab) before the needed verb. In this way they obtain a transparent, *specific*, homogeneous word, easy to understand and remember. We are not afraid to compound Latin *de*, *down*, and *scendere*, *climb*, into *descend*, but it is an awful sin to compound our own parental words and say

downclimb, downgo, downrun, downslide, downfall, downtumble, downskate, downrail, downrow, downsail, and so on, to obtain specific words which are as homogeneous and transparent as crystal. This shows what understanding we have of the *good* and *beautiful* in language. "Mr. Smith *downsailed* from St. Paul to New Orleans," is the specific German style of stating the fact, but unless there were some urgent incentive to particularize the English would say, "Mr. Smith *descended* from St. Paul to New Orleans." Now suppose a man in England to read the sentence, how many things could he infer from it? Very few; but if the descriptive, specific and Germanic *downsailed* had been employed, the man in England would have known just as well that Mr. Smith got down in some way, but he would further have discovered that he sailed down, that there is a river (not even lake or ocean) from *downsailed*, and that that river is sailable (navigable) also inferred from the specific *downsailed*, and that the river is so utilized, again inferred from *downsailed*. To see how far the English is behind in *specificness*, just take a German-English Lexicon and look under the prepositions *herunter, unter, nieder, ab, zusammen, mit*, etc., and see English equivalents, although here there is an effort to

be specific in order to explain the German words. Is there any value of being specific? Let us think a moment of our surroundings. Here are little boys and girls listening to our conversation and reading our books. If each statement is specific it is easy to see that all will obtain more accurate knowledge—one fact will explain another, and so on. Not only will more truths be revealed, but language will become more vivid, words will be what John Stuart Mill says they ought to be, “clothed in circumstances.”

DEFECT NO. 9.

Uncosmopolitan Borrowing.

That borrowing is more cosmopolitan than self-development, is one of those erroneous ideas that have come into the world, and no one knows how. The wish is probably father to the thought. It is like the idea that borrowing has a less disturbing association than self-development. A cosmopolitan principle in language must be regarded as such, either on account of the universality of the method employed or on account of the facility to a more extensive comprehension of the language. From both points of view is borrowing uncosmopolitan. It is not so universal a method as self-development, for the latter obtains in Sanskrit, Hebrew, Greek,

Slavonic, Russian, German, Irish, Dutch, Scandinavian, Japanese, Chinese and the Indian tongues. It is only English and Turkish that especially pride themselves on borrowing. The Romanic people borrow to some extent, but Latin is more natural to them.

Borrowing can certainly not be considered so cosmopolitan or universal in method as self-development, hence the cosmopolitanism meant must consist in making the language understood by *more people*. I cannot see what else it could consist in but either in universality of method or in universality of comprehension. It is in the last idea that the English especially rejoice. They say "by borrowing from the classical languages an English work on science will be understood by all scientific men." Is this assertion true? I think not. Let us ask a Frenchman unacquainted with English what is said about *oculist* in the following sentence: "Miss Wright has fallen in love with an *oculist*." The Frenchman does not know what love, fallen, in, with, Wright and Miss mean, hence what good does that one word *oculist* do him? Any foreigner in order to be benefited by an English work on science must *first* learn the common, connecting and predicating words of the language, and *after* he has learned the common

words he will also understand what is meant by *eyehealer* (Ger. *augenarzt*). To boast that our language will be understood by more men on account of borrowing is thoughtless nonsense.

Here is a frequent occurrence. A Professor in an American school has students from five different nationalities; one is a Russian, one a German, one an Englishman, one a Frenchman and one a Chinese. They have all learned the common words in the English language. They know what is meant by *eye*, *healer* (curer, doctor), *fish*, *lore* (learning), *bird*, *breast* and *bone*. In Berlin a German Professor has five students from the same nationalities who have learned the common words in the German language. They know that *augen* is eyes; *arzt*, healer, doctor; *fisch*, fish; *lehre*, lore, science; *vogel*, bird; *brust*, breast; *bein*, bone. Now when the German Professor speaks to the said students, using such self-developed scientific words as *augenarzt*, *fischlehre*, *vogellehre* and *brustbein*, all the nationalities represented understand these words the first time as easily as they would have understood *schoolhouse* or *shoemaker*, because they are treated to a truly cosmopolitan method of names-giving, a method that proceeds from the *known* to the *unknown*. When the American Professor comes out with

his borrowed *oculist*, *ichthyology*, *ornithology* and *sternum* (breast-bone), not one of these students, who are supposed to commence their scientific study, understand, for they have learned only the common words of the language.

English borrowing and cosmopolitanism of comprehension resolves itself into this: "Non-English scientists cannot understand what is said in English, because they have not learned the common words, and those that have learned the common words cannot understand English, because common words are not used to build higher ones." The only persons that borrowing can at best help are the comparatively few Romanic people that also understand English; but borrowing from Greek or Latin will no longer help Germans, Skandinavians, Russians, Arabians, Chinese and Japanese, who do not draw from Greek and Latin. There is one thing, however, that the Englishman always forgets when speaking about the language being understood by *more people* on account of borrowing. He forgets that by self-development there would be *more people* that could understand English in England, as well as *more people* in America. Now, as all foreign scholars must first learn common English words anyhow, in order to know what is predicated of the

borrowed scientific words, and as each scholar would probably understand at best only those Greek and Latin words relating to his own branch, while under the system of using transparent, self-explaining words, the foreign scholar would also understand the language on all subjects, Romanic scholars as well as Russian and Chinese ones; hence, it turns out that *more people* among foreigners, high and low, would understand the language if we proceeded from the known to the unknown. Borrowing cannot be cosmopolitan through wider comprehension, either at home or abroad, but the contrary.

The mental disposition of trying to facilitate comprehension to a few foreign scientists though a mistaken idea, and the willingness to forget the comprehension of home citizens, may be English patriotism, but it cannot be true Americanism. England is no longer the terror of the world she was before the age of railroads. Countries can no longer be subdued by bombarding the sea coasts. School systems and army systems have developed so much in many parts of the world that England must hereafter be willing to *learn* from others as well as *teach* others.

DEFECT NO. 10.

Unscientific Borrowing.

Let us simply call attention to this point, without discussing it. It appears that borrowing must be unscientific from the fact that science is "classified knowledge of common objects." The spirit and object of science is to arrange knowledge so that we may easily retain what we know and most directly be helped to know more. Science collects, arranges and classifies—but what does it classify? It can only classify previous impressions or experiences. Hence, when we call a *healer* or curer of eyes an *eyehealer* (Ger. augenarzt), we do collect, arrange and classify previous impressions and experiences, while if we say *oculist*, we take a random word that does not collect, arrange and classify previous impressions and experiences; therefore *oculist*, *ichthyology*, *ornithology* and *sternum* are not scientific in method or spirit, while *eyehealer*, *fishlore*, *birdlore* and *breastbone* are.

It may be added here that our language cannot possess the highest degree of eloquence, for the reason that other circumstances being equal, eloquence in speech depends on its ability to *convince* and *persuade*. It is first necessary to set the *understanding* right (if a man has a

good cause), and then move the *feelings*. In both cases a homogeneous language readily understood and felt must be the best. When Frederick the Great addressed (in German) his assembled officers before the battle of Rosebach, they all cried out with one voice, "We will stand by you in life and in death." Demosthenes spoke in the homogeneous Greek, and King Phillip said he feared his oratory more than the Grecian weapons.

A homogeneous language allows a freer flow of vivacity and cheerfulness (Ger. *Gemütlichkeit*). The spirit moves easier in a self-developed tongue, as there is less fear, at least with many of the guests, to misplace accent and to misapply some foreign word. The language is spoken with more confidence and home feeling.

A self-developed language need not have, on an average, any longer words than a borrowed one, except where we compound three or four words into one, as *history of the church* into *churchhistory*. It is probably as economical to speak one longer word as four short ones. A long compound word comes with good grace into a language full of short ones to give variety and majesty to speech. In case of necessity we can fall back on the short monosyllables and half-uttered expressions. A long word is more

transparent, more self-explaining, hence long words are mentally more economical, though not physically; but we must think of mind as well as body. A systematic language will become the easiest to report, as it will confine itself to fewer prefixes and suffixes and use more long compounds, and it is in signs for these that shorthand has its stronghold.

DEFECT NO. II.

Assimilative Rather than Creative.

Genius is essentially *creative*, while talent is assimilative and imitative. The English method of *assimilating* words is simply a passive activity to receive what comes in, the German and Greek method of *creating* words is an active activity. Now which of these two modes of enriching language is the most favorable to mental development?

William K. Clifford, late Professor in the University of London, says, in his essay, "Condition of Mental Development":

"The law of the development of an organism proceeds from its *activities* rather than from its *passivities*. Let us apply it to mind. What, in fact, are the conditions which must be satisfied by a mind in process of upward development, so far as this law gives them? They are

two—one positive, the other negative. The positive condition is that the mind should *act* rather than *assimilate*, that its attitude should be one of *creation* rather than of *acquisition*."

A genius is a creative mind, and as like begets like, it seems to be a reasonable inference that those nations which create their own words are likely to have more men of genius than those which only assimilate. Both theory and experience point that way. This is another advantage of self-development, of self-creation, aside from the many others before mentioned. The spirit will move earlier, more vividly and more actively among self-developed words.

DEFECT NO. 12.

§ p. *Bewildering Auxiliary Verbs.*

Should and *would* as they are now used are great stumbling-blocks. English grammar tells us we must say, I shall love, but when we come to the second person we must not say, thou shalt love or you shall love, but must take an entirely new verb to express the same idea and say, thou wilt or you will. I *shall*, but you *will*. This is out of harmony with every language on earth. It has, fortunately, no parallel among any other English verbs. The Anglo-Saxons said shall or will with all persons. The people everywhere form the habit in conjugation of using

the same verb throughout with each person, and this is the cause of the great confusion in the usage of *shall* and *will*, both in Europe and America. They say, I read, thou readest, he reads; we read, you read, they read, and with auxiliary verbs also. I can, you can, he can; I may, you may, he may; I have, you have, he has; I am, thou art, he is, we are; hence people are unconsciously tempted to say I shall, you shall and I will love, you will love, etc. The confusion is increasing. Webster says in his dictionary: "In Ireland, Scotland and the United States, especially in the southern and western portions of the United States, *shall* and *will*, *should* and *would* are often misused, as in the following examples:

"I am able to devote as much time and attention to other subjects as I *will* (shall) be under the necessity of doing next winter."—*Chalmers*.

"A countryman telling us what he had seen, remarked if the conflagration went on as it was doing, we *would* (should) have, as our next season's employment, the Old Town of Edinburgh to rebuild."—*Hugh Miller*.

"I *would* (should) in vain attempt adequately to express the emotions with which I received the testimonials of confidence and regard which

you have recently addressed to me.”—*Jefferson Davis*.

Examples of the confusion of the anomalous use of *shall* and *will* might be gathered by the thousands from persons of high standing.

We have not yet told the worst evil of *will* and *shall*. Besides the grammatical confusion they are ambiguous. *Will* is used properly only to indicate *mental volition*. When used in any other sense it weakens *will* for its proper use by associating it with the idea of *becoming*. For instance, “the tree *will* fall;” “The man *will* become sick.” The tree has no mind, hence it is incapable of *willing* or volition. No man can have a *will* to become sick. He cannot *will* to become sick.

“Der Mann *will* krank werden,” sounds laughable to a German, who is fortunately provided with an auxiliary verb whose special function it is to express the idea of *becoming* without implying volition. *As the Germans have *werden*, they can say, “Der Baum (tree) *wird* (worth) fallen.”

§ b. WORTH, WURDO, WORDN.

The three above words are from the Anglo-Saxon *weordhan*, *wurdon* and *worden*, which means to *become*, *became* and *had become*. If

we revive those words of our forefathers and use them as they were used, and as the Germans use the same word, *werden* (Skan. *vorde* or *varda*, Icel. *verdha*), we can thus obviate future confusion and ambiguity. *Worth* (wawrth) is partially so used now, as woe *worth* the day, woe *worth* the man, etc. We can say for "The tree *will* fall," "The tree *worth* fall;" for "The tree *would* fall," "The tree *wurdo* fall."

The before mentioned words have been slightly modified for the sake of distinction and euphony. "The man *will* become sick," is given thus, "The man *worth* become sick."

A great injury is done to the forcibleness of *will* and *shall* by associating them with the indefinite idea of becoming. In Anglo-Saxon, German and Skandinavian, *will* indicates mental volition, determination and desire, and *shall* is reserved as a stern word to indicate command or duty or necessity. Hence their *will* or *shall* are powerful words, unweakened by being used for simple becoming or happening. How strong the following is:

Ger. Ich will und er soll.

Skan. Jag vill och han skall.

CHAPTER pb.

COMPOSITION OF THE AMERIKAN LANGUAGE.

This language is intended to be as conservative a union reform language as is compatible with purity, regularity, transparency and euphony. The author has not attempted to be an original inventor, but only a selector and systematizer, both in grammar and vocabulary. He believes in one language for the Germanic race, but if the rest of the Germanic people should not desire introduction at present, we had better take largely from their vocabulary anyhow, in order that the language may make greater conquest among the small Germanic nations, and finally be adopted by them. We must all take largely from the Germanic material on account of our Anglo-Saxon forefathers. But in taking new words for the eliminated Greek and Latin ones, we shall first use our own material as far as that will help us through, and then take from the living German form of the Anglo-Saxon rather than from the old Anglo-Saxon form, as the new term will be understood by a greater number of people, which would be a great help in introducing the language.

The few Romanic people found in England and the United States will be well enough rep-

resented by those Latin words that have become so thoroughly ingrafted into our language that they cannot be eliminated, as there is no fitting words to take their places, either in English, German or Skandinavian, as, for instance, *fine*, from Latin *finis*, *person* from *persona*, *butter* from *butyrum*, *church* from Greek *kyriakon*, *anchor* from Latin *ancora*, and so on through a long list.

When neither the English nor German has material that fit in the particular case, we can take from the Skandinavian, as, for instance, *prayer* is French, and hence we cannot use it, but the corresponding German word does not happen to sound well in English ears. *Gebet* or *beten* sounds like *betting*, hence we take the Skan. *bön* (prayer), A.-S. *bene*, and in Low German also *bene*. If we eliminate the French word *large*, we must take the Germanic form of the Anglo-Saxon word and say *gross* (grohs) and for *beautiful*, *schön*, etc. But all words that we can compound out of English material we must take, because English-speaking people are the most numerous, and it is of the greatest importance to make the language easiest understood by them. English-speaking people have therefore been given a *three-fourths* advantage with regard to grammar, vocabulary

and syntax. A person who understands both English and German or Skandinavian will understand nearly the whole language the first time it is seen. If I knew of a fairer or better plan than this I would adopt it.

CHAPTER pt.

§ p. AMERIKAN AND VOLAPÜK COMPARED.

Any student can obtain a copy of "Dornbusch's Abridged Grammar of Volapük," adapted to the use of English-speaking people, by sending fifty cents to E. Steiger & Co., 25 Park Place, N. Y. The language is an intellectual pleasure. Rev. Schleyer, the author of Volapük, is a pioneer worker of great educational value, for he is slowly preparing the mind of the world for language reform of some kind, whether his language is finally adopted as a pure commercial language, as he desires, or not. He is leading in the right direction, for he says language ought to be PHONETIC, REGULAR, SIMPLE, TRANSPARENT, EUPHONIOUS and SYSTEMATIC. He advocates six good qualities which I believe in as much as he does. On account of his disinterested, long and laborious study for the benefit of mankind, I gladly and unsolicited insert a gratis advertisement of his book

in the first sentence of this chapter. We agree in all the six good qualities just named, and many other points which I cannot give room to show. As Rev. Schleyer and myself have adopted different means to obtain a good speech, and as our objects are different, it is no wonder that we have produced widely different languages. We do not work against each other, for we travel different roads. Rev. Schleyer wants his language to be an extra, superadded world's language in travel, commerce and diplomacy, without displacing any of the present languages, but one which all educated people shall learn in addition to their own for the sake of convenient communication in international affairs. I, on the other hand, want a language for the whole Germanic race, if possible; if not, then for all the English-speaking countries, including also Holland and Skandinavia, which are troubled with a too small number of speakers, and consequently fewer writers and smaller literature. If that is not possible, then I want the United States to adopt this reformed language. I don't want this reformed language to be learned in addition to English, German and Skandinavian, but to take their places entirely. If adopted by the Germanic race we can call it the Anglo-German, or English-German, or Germanic-En-

glish, or Gothic. This, the race can do, if they will, without hurting the feeling of race, as it is only *our* race and our *own* words that are combined. Although a Skandinavian, and proud of our brave history and our language and literature, I would, nevertheless, like to see Skandinavian adopt a highly systematized and purified English, or a highly systematized German.

Language has nothing to do with freedom. Isolated people, mentally and socially, have been the weakest. Switzerland speaks German, French and Italian, yet they are among the freest of people. There is a great deal of talk about patriotism that is not patriotism. That measure which serves the country best in education, industry and self-defense is the most patriotic measure. To be well understood by the world is one means of defense.

Volapük aims at a language to facilitate a few rich travelers, importers and diplomats, but does not aim at relieving us from studying the unsystematic languages we now have. His language is to be learned in addition to present tongues. The Amerikan or German-English aims at introducing among our own people the most understanding - helping and memory - helping language that it is possible for human ingenuity

to construct from our own material, and leave other races to do the same. The four Romanic people, French, Italian, Spanish and Portuguese in southwestern Europe, and all South America and Mexico might unite French, Spanish and Italian as we unite English, German and Skandinavian. The Romanic people might adopt Volapük, as the principal part of that vocabulary is already from Latin roots and might be made more so with a little further simplification of its grammar. The Russians, Slavonians and Poles might unite into another regular, systematic language; the Chinese and Japanese into another. In this way we would have four or five systematic world's languages, and all would be easier to learn than one such unsystematic language as English, German, French or Russian. Each people could adopt these homogeneous and systematized languages without hurting race feeling, and would obtain something they could love and easily understand. It would be better than one language for the whole world, as every tongue has some shades of ideas not possessed by the others, hence thousands of ideas would be lost. Moreover, if there were only one language, one people could not correct their evil tendencies by the better examples and experience among

others. There would be an intellectual monotony. It makes very little difference to us what language is spoken in South America or China. The few importing houses must have agents anyhow that will be ready to learn the language. We have more books now than we can master

French is the common medium of international communication, but I cannot find out that it has done the French people much good. If we could construct and agree on a good Germanic-English and introduce it, at least among the English-speaking countries, and in all the higher schools of Germany, Holland and Scandinavia, then the Germanic-English will have a better chance of becoming the language of trade than Volapük, which cannot be depended upon in commerce, because there will not be enough of those that understand it, as it is not held up by a solid home population, and it does not ask to be so held up. It is like making Greek or Latin the language of trade. All educated men are said to study Latin, but how far could you travel with it? Volapük is as complex in its grammar as any of the classical tongues, but the former is regular, while the latter is not.

§ 2. "GRAMMATICAL DIFFERENCES."

Volapük has a very ancient type of grammar, while Amerikan has a modern one. Vola-

pük is complex, Amerikan is simple. The former has adopted new and untried forms for cases and personal verb endings, the latter follows the old English and Skandinavian method with verbs and the German method with the articles. All modern languages use the definite and indefinite articles before nouns except the Russians, and they use them in case of emphasis. The Latin has no articles, but it is admitted to be a defect in that language. The great difference between "*a* king, *the* king and simply *king*" is lost. Volapük follows Latin and abolishes the articles. It also abolishes the personal pronouns and conjugates as in Latin, by verbal endings—*ob* is I, *ol* is you, *om* he, *of* she, *os* it. Plural adds *s* in all cases, whether there is *s* already or not, as *obs* is we, *ols* you, *oms* they, *ofs* they (fem.), *oss* they (neut). Love is *löf*. I love, thou lovest, he loves, she loves, it loves, we love, you love, they love (men), they love (women), they love (things), is *löfob*, *löfol*, *löfom*, *löfof*, *löfos*; plural, *löfobs*, *löfols*, *löfoms*, *löfofs* and *löfoss*. I loved is *älöfob*; I have loved, *elöfob*, *elöfof*, *elöfom*, etc.; I had loved, *ilöfob*, *ilöfof*, etc.; I will love, *olöfob*; I shall have loved, *ulöfob*. There are special forms for aorist, infinitive, conjunctive, optative, interrogative, reflexive and reciprocal in all

tenses of the active and passive. Most things must be shown by affixes instead of by separate qualifying words, hence the great brevity of this language. Brevity seems to have been a too prominent idea with Brother Schleyer. Highly concentrated words are as unhealthy to the mind as highly concentrated food to the body, hence potatoes with only 25 to 30 per cent of nourishment to go along with pork and beef with 70 to 80 per cent of nourishment, hence coarse food for weak stomachs. There is more time to think and digest what is said with more words or longer words. We must either have diluted food or strong stomachs—strong memories or diluted words. Scientists have acknowledged this truth by using doubly and trebly compounded words to designate natural objects. The English have been very anxious to find diluted memory-helping words for objects about a ship. Sailors have no time to study a long list of short, arbitrary words, hence long self-explaining ones. Here capital has been interested and here there is no hesitation about long terms or about the disturbing association of common words.

Fore-royal-mast.

Fore-top-gallant-stay.

Fore-top-mast-stay.

Fore-top-sail-yard.

Mizzen-royal-mast.

Main-yard.

Main-royal-mast.

Main-top-sail-yard.

Main-top-gallant-mast.

Mizzen-top-mast.

Main-top-mast-stay.

Mizzen-yard.

We find so long words as "fore-top-mast-main-sail" and "top-gallant-mast-back-stays." Sailors rather use these long words every day than invent short, arbitrary ones, because the latter are too hard on the weak brain, while the tongue never gives out. The *brain* is a complex, weak apparatus; the *tongue* is a simple, strong apparatus. Brain-work is dear, tongue-work and lip-work is cheap. Is it, then, a good policy to relieve the tongue and burden the brain? In short words there is not room enough to add suggestive qualifications, hence we must either have long words or long memory, or short words and short brain! Such a language will be good enough for mere trade purposes, but it cannot be good for science, philosophy and common school education, which learning it does not as yet ask or supply.

Volapük has a special form for the dative case, but that case is a stumbling-block in every language in which it is found, because the ideas governing that case are so very much the same as those of the objective case. The dative is only a remote objective and needs no special form. The dative form has been abolished in

English, Swedish, Danish and Norwegian languages, as well as in all the Romanic ones. No inconvenience has been felt on account of the absence of this form. In Greek there is practically no separate form for the dative, as it is, with rare exceptions, like some other case, especially the Nom. and Voc. We can say, "He gave *me* (dative) a book," and "He saw *me*" (objective). Even so grammar-strong people as the Germans confound the dative *mir* with the objective *mich*; *dir* and *dich* and *dem* Vaterlande, instead of *das* Vaterland.

Volapük has also a special form for the objective case, the value of which consists in giving more freedom of positions to sentences. We can, however, obtain this freedom in a simpler way, by only adopting our own Germanic accusative sign *em* or *m* (who, whom, them, him, ihm, ham, honom), and suffix *em* to nouns whenever we desire to place the *object* before the *subject* or *predicte*, as *Johnem struck James*, or *James struck John*; him saw she, or she saw him. After we have once learned that *em* is an objective sign, we can use it when we need it, but it is not necessary to burden nouns with that sign when it follows the verb, as we can then tell from position that it is objective. By this means we can have an object-

ive sign and be as free to place the more forcible word first or last, as in Latin, Greek or Volapük. Ex.: James struck John; James Johnem struck; Johnem struck James; Johnem James struck, etc. We can see in all positions who is the object.

Volapük has nearly abolished from the language the useful letter *r*, because it is difficult to pronounce by the Chinese; hence crime is *klim*, Africa is *Fikop*, Europe is *Yulop*, Russian is *Lusan*, America is *Melop*. Everything is new, even proper nouns. Volapük loves especially to increase its vocabulary by means of abstract endings rather than by full, transparent compounding. This is a result of his great love of brevity. Adjectives are placed after nouns, as in French, which Herbert Spencer has shown in his "Philosophy of Style" that that is not psychologically the best, except occasionally for rhetorical effect.

As Volapük has few initial as well as final vowels, and as the few consonantal terminations for verbs must be repeated in every sentence, there is a lack of euphony. The words, however, are well divided into short syllables, and his internal vowels are generally open and spreading, and having avoided combinations hard to be pronounced by children and Asia-

tics, it is well adapted to be a universal language of trade if a sufficient number will learn it.

I do not wish to be understood as discouraging the study of Volapük. The defects in that language as a universal means of communication are unimportant and trifling, and much of it can still be improved. He who studies Volapük comes in contact with a great soul, and that will improve the soul of the learner and teacher. I only claim that the Amerikan or Germanic-English is more adapted to the Germanic race than Volapük, which is based principally on Latin grammar and vocabulary, which cannot be sufficiently loved by our race to introduce it for all purposes, as we need.

The Amerikan, or Germanic-English, has the same excellencies as Volapük, and some that the latter has not. It is just as phonetic and just as regular, except eight irregular verbs and five adjectives, which have been allowed to remain irregular on account of their great frequency and brevity. We might, also, make these regular, and say *goodest* and *hadv* for *best* and *had*, but to do so would look like pedantry. Eight irregular verbs and five adjectives are so few exceptions as to hardly be worth speaking of, and besides this, a few exceptions strengthen

the rule, and better shows what regularity is; and yet this is all the exceptions found in our whole Amerikan grammar. It is more euphonious than Volapük. It has a simpler grammar, for we have no case or verbal endings. It is more transparent, because we use fuller words. For a world's language, probably Volapük is good, but for home use for the Germanic race the Germanic-English is better. The introduction of this language would be one of the greatest monuments that could be raised to our age and country. The most unchangable and durable language is a simple and regular one, as it is then at its greatest equilibrium. As water desires a simple level, so does language desire simplicity and regularity. We can see through all the centuries how it has striven towards those points. It is the simple and repeated words, or those compounded of such, upon which the tooth of time has gnawed the least. Take the words *man* and *hand*, they were the same a thousand years ago. Frequency of repetition ingrafts words into the mind of each generation so thoroughly as to preserve them unchanged. For this reason the affixes and grammatical rules should be few and simple, that they may be often repeated in daily life and thoroughly ingrafted. The Sanskrit, Greek

and Latin are better and more durable monuments of its ancient speakers than the pyramids of Egypt are of the Egyptians, as we can infer more from them for a longer time. A good, simple and regular language would also be the best promoter as well as preserver of knowledge, because it could most easily be relearned in any part of the globe, if it should ever be forgotten, as the Greek, Latin and Anglo-Saxon have been.

SPECIMENS OF VOLAPÜK.

Düp kimid binos?—What time is it?

Kimik binom nem onsa?—What is your name?

Kiplad lödons?—Where do you live?

Ko din kimik hanob.—With what can I serve.

Dünön onse? o söl oba!—You? my lord!

Fikop binom gletikum ka Yulop, means Africa is larger than Europe.

Vendels itatime binoms löflik. Stimolsöd jimanis! Fluks felas äbinoms egelo pöfödik. O cilils! sukolsöd pales!

J. M. Schleyer, the inventor of Volapük, is a retired Catholic Priest; born 1831, in Hungaria.

CHAPTER pd.

ORGANIZATION AND INTRODUCTION.

I think the best way of working together will be to combine the plans which obtain in the Churches and political parties. There is first, a general committee for the whole country, and sub-committees for states and counties, all advocating the same policy. Then the English papers work with their readers, and German and Skandinavian ones with their people. In this way only is success possible, in a large and composite population. One section will help influence the other. There might be a supreme council or synod, as in well organized churches, with sub-lodges for the purpose of learning and teaching the Amerikan language, and distribute tracts, and pay say \$1.00 per year each member to the Supreme Council or Senate. Owing to the useful and interesting study in such weekly or monthly meetings among young folks, we ought to have a million members in a short time, and money enough to work with. If we could first obtain a respectable DIRECTORY, to meet about twice or four times per year, and be composed of linguists representing Churches, Universities and the Press, I am certain the young folks would gladly march with us. A good working Directory, I do not think, ought

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to exceed in number that of the Muses (9), nor under that of the Graces (3). The number of the Muses would probably be best adapted for our purpose. This is the number which Goethe thought made the best company.

It does not make any difference who starts an organization, so it has a good and friendly object. Volapük was started by an obscure linguist born in the little country of Hungaria, J. M. Schleyer. The famous *Monitor* was invented by John Erickson, born in the little country of Sweden. Only the spirit need be cosmopolitan. It makes no difference what nationality starts the opening movements, for we are all Americans. The Grangers and Farmers' Alliances were begun by Old Natives, and the foreign element joined in. Music and beer-drinking is a German custom joined in by Old Natives. In four or five hundred years all will probably become Americans, having a good language.

The common schools are of course the main channels, but before we can get it there we must first obtain the consent of the older folks, and it is here where the *Church* and the *Press* are needed. But who are to influence these institutions? As in every other improvement, some writer must call the attention to some definite

plan, and such writer will be successful in gaining adherents, other things being equal, in proportion to the number of desiderata well met, and the adherents will be successful for the same reasons.

While the Press can most conveniently spread a knowledge of language reform, yet when it comes to actual teaching and introducing, I think the Church is more powerful, if it will. The ministers have nearly all studied a language besides their own; further, the ministers have, in all ages, been leaders in educational matters. They come more into personal contact with young people, whose welfare they work for, and it is so acknowledged. If the Church would exert itself for a good, popular language it would lay the people under grateful obligations, as they are doing in school affairs. Churches have done much, and are doing much, to civilize and refine people, but would they not be recognized as still greater benefactors if they would be instrumental in introducing a good language? A readily understood language is better both for Church and Press, because more people could understand—less illiteracy, more readers and hearers.

Again, this language would be the best means of melting all citizens into one brotherhood.

This would be another field for noble work. To the several religions it will make no difference, as that depends on individual work at home. All religions are preached in the same language. We can safely hope that where there is a *will* there is a *way*. Some one may ask, What will become of Law, Medicine and Old Literature? We answer, for a time there must be two languages, as there is and has been in many European countries, a home language and a school language. Lawyers, doctors and ministers must continue to study the old English or German, in addition to the new, everyday language, and this would be a source of honor and profit to them instead of loss. Ministers study Greek and Latin for the sake of the Church, now.

In regard to Old Literature, we answer, *translate!* Not one book in a thousand is worth translating. Moses, Solomon, Homer, Socrates, Goethe and Shakespeare have been translated into all civilized languages. And even if a little *rhyme*, which we can get along without, should be destroyed, should be lost, it will hardly be desired to speak a poor language for ever on that account. Writers will yet arise as great as those mentioned. We shall soon have as extensive a literature as we now

have, and probably a better one. School-books must be bought constantly anyhow.

The author of this book would gladly spend his time in visiting ministers, editors and universities, if he could be able to make money enough to travel and do so. He can make his living all right by staying home on his farm, but the farm will not enable him to pay printers, buy new types and paper on a large scale, but if his books are patronized he will gladly spend for the cause of a good language whatever he makes out of that language, and do his share to help bring into existence a supervising council. If a few Churches would send delegates to some central convention a council might easily enough be formed. If this author is encouraged other and better authors will spring up, and something may be done for poor school children in a large and patriotic way. If he is not supported, no one else will invest money in language improvement.

CHAPTER pk.

GRAMMAR OF THE AMERIKAN LANGUAGE.

§ 4.

Now comes the tug of war! Here we have to stop tearing down. Now comes the inspection and judgment of the new house! Will

the future masters accept the building, wholly or partially? Is the house large enough? The foundation broad enough? Is it high enough? Is it ornamental enough? Will the builder be encouraged to go on?

§ a.

DECLENSION, CONJUGATION AND COMPARISON.

These are the great trinity in grammar, and is of ten times more value than all other things combined, because they occur in every sentence, while other points appear only occasionally. It is furthermore of the utmost importance that the system of *declension*, *conjugation* and *comparison* should be so well constructed, and so much in harmony with the nature of language in general, that its friends may be willing to let it stand unchanged.

It can readily be seen that this is the first and most necessary agreement. Here are students learning it in different parts of the world. Some will become aware of a change during one month, others at other times, and great confusion will arise from disagreement among its friends. We may change spelling, prefixes, suffixes, single words and compounds, and yet all these will not cause one-tenth the confusion as a change in declension, conjugation and com-

parison, as each of those other ideas occur only occasionally, and are more or less explained by context, but the latter appear so frequently as soon to become a part of the mind.

The importance of agreeing on declension, conjugation and comparison was seen fifteen years ago, hence all the Germanic, Romanic, Greek, Latin, Russian and Slavonic grammars have been ransacked that we might have suggested to us the best possible grammatical inflections. I have consulted ministers and professors of language from year to year, translated chapter after chapter of this or that book to try the inflections and the language, and then changed the inflections from time to time, as consultation and actual experience progressed from one year to another. In 1872 and 1873 I traveled over 400 miles to stay three months at the University of Wisconsin, in order to have daily consultations with its Professors, especially Carpenter Feuling, R. B. Anderson and others. Short and simple as this grammar is, I am actually ashamed to tell any one how much time and thought I have spent on the inflectional forms of this language.

In adopting affixes for declension, conjugation und comparison, several ideas had to be harmonized. First, the forms must be as Ger-

manic and as conservative as possible, to be in harmony with the taste and history of our people, for which they are intended; second, the forms must be euphonious, to make them sound pleasantly in speaking and singing; third, the forms must be as short as possible, on account of their great frequency; fourth, one form must be well distinguished from every other form; fifth, they must be of such nature as to be capable of being added to all words where they are applicable, in other words, they must be capable of following the adopted rules with euphony and clearness. We have preserved from the old grammar all that could be preserved compatible with euphony, purity and clearness. Where we have been obliged to deviate from our own grammar, the next best thing was to be in harmony with other tried languages. This will facilitate acquisition, and hence make it more adapted to international communication among other nations.

§ a. MORE VOWELS.

It was shown in chapter *pp*, on the "Defects of the English Language," Defect No. 5, that we have entirely too few vowels. It is in vowels that euphony and musicalness principally lie. A consonant is the strong male; a vowel the beautiful female. A consonant desires a

vowel and a vowel a consonant, just as the man attracts the woman and a woman attracts a man. We find, therefore, that the best sounding words are those where vowels and consonants are pretty evenly blended. We cannot do much to change ordinary words, which we must generally take as we find them. The easiest method to enrich our language with vowels is to adopt them for inflectional purposes, as inflections are merely the turning pins of language. In this way the words themselves remain unchanged, and only qualifying letters are added.

§ O. FORMING THE PLURAL.

Rule—Words ending on a vowel add the consonant *s*, as 1 *dā* (day), 2 *das*; 1 *flī* (fly), 2 *flīs*; and words ending on a consonant add the vowel *a* (as heard in *and*), as 1 *hūs* (house), 2 *hūsa*; 1 *hors*, 4 *horsa*; 1 *hand*, 2 *handa*.

Let us now ask, have we fulfilled all the beautiful promises as well as they can be fulfilled? The promise of making the forms Germanic, conservative, short, euphonious and in harmony with language in general? We think we have. The Anglo-Saxons formed plurals by adding *a*; plural of *hand* is *handa*, of *sun* (son) is *sunā*. The Friesic, the oldest branch of the German tongue, did the same, as *hond*

(hand), plural *honda*. The Germans and Scandinavians form many plurals on *e*, but this sounds something like *a*, and was more often *a* in ancient times. In principle it is the same. They use *a* vowel to form the plural and that, too, a related one, as *ein hund* (hound), *zwei hunde*; *eine hand*, *zwei hände*; Skan. *en hest* (a horse), *2 heste*; *en hund*, *2 hunde*. In Irish *e* or *a* is used to form the plural, as *seamrog* (shamrock), pl. *seamroga*; *clearseac* (harp), pl. *clearseaca*; sometimes *t* comes before the final vowel, as *seol* (sail), pl. *seolta*; *mur* (wall), pl. *murta*; *peist*, pl. *peiste*. The Italians end most of their plurals on *e* or *i*, as *la casa* (the house), but pl. *le case* (kahsa); *cavallo* (horse), *cavalli* (horses). In Latin we have also plurals on *a*, as *exemplum*, pl. *exempla*; *regnum* (kingdom), pl. *regna*. In Greek all plurals in the nominative end on vowels, except in the third declension, with *es*. Most plurals take *a* and *ai*. Ex.: *Morion*, pl. *moria*. In Slavonic *a*, *e* and *i* are used much as plural signs, as *tat* (thief), pl. *tata*; *grad* (castle), pl. *grada* or *gradovi*; *zob* (tooth), pl. *zoba* or *zobje*. In Swedish nouns an *r* is often added to the *a*, as *arm* (arm), pl. *armar*, but plural definite adjectives always end on *a*, as the good ones, the mighty ones, *de goda*, *de mäktiga*. We have shown, I think,

that *a* as a plural sign obtains in the Germanic, Irish, Romanic, Latin, Greek and Slavonic tongues, hence it must be in harmony with language in general, as well as with our own family. It cannot be made shorter than *a* and *s*—one letter only in each case. It cannot be made more euphonious than an open, spreading vowel. The rule can also be applied in all cases, without one exception! We need not say much about *s*, as that is retained from the old grammar. *S* is a good coalescing sound much favored by the Greeks, but we use it too much in the present English. *S* is a plural sign in English, French, Spanish, Portuguese and Volapük.

What an easy and simple rule for forming the plural, namely, vowels take *s*, and consonants take *a*. No exceptions. Now we have a dozen ways of forming plurals, and some nouns have no plurals. That throws a doubt on all words. Each word necessitates an act of special memory. We say 2 *däs*, 3 *kəs* (3 cows), 4 *rös* (4 rows), 5 *šus* (5 shoes), but 2 *wörda* (2 words), 4 *handä*, 5 *penä*, 3 *horsä*, 2 *kata*, 3 *mšä* (3 mice), 2 *was*, 3 *röda*.

§ ö. POSSESSIVE CASE.

Rule—Consonants add *o*, as heard in *old*, and vowels *no*. Examples: *Mano hata* (man's

hats); hors ω fīd (horse's feed or the feed of the horse or the feed owned by the horse); the hat owned by the man; hand ω strongi (strength of the hand). *Strength* being such a harsh-sounding combination of vowels, we have changed such abstract nouns as strength, length, height, depth, width and breadth to regular and euphonious self-explaining derivative abstracts, by adding the old abstract sound i to the corresponding adjectives, strong, long, high, deep, wide and broad, and say strongi (strength), Ger. *stärke*, Skan. *stürke*; longi (length), Ger. *länge*, Skan. *längde*; hiji, Ger. *höhe*; dīpi, Ger. *tiefe*; wīdī, brodī (breite). The bōrd ω longi (the length of the board).

We cannot give so many direct precedents of ω or o as a possessive sign as we did of *a* as a plural sign, but the principle of using a vowel to designate the possessive is very general in language. We find in Anglo-Saxon the possessive plural very frequently end on *a* or *ena*, as *scipu* (ships), the possessive is *scipa* (of ships); *handa* is plural nominative and singular possessive, and even plural possessive, one sign for three ideas! In Irish we also find a vowel to designate the possessive case. In Slavonic vowels very frequently give the possessive. In Latin *a*, *u* and *i* are used as possessive sign, and

in plural *orum* (ohroom). In Greek the sound of ω is usually used in connection with π to form the plural possessive; *logoi* (w'ords), possessive *logon* (of words); *nautia* (sailors), *nauton* (of sailors). Our possessive ending ω may be looked upon as an abbreviated Greek possessive. In the singular we find *ou* used much as a possessive sign, as *demon* (of people), dative *demo* (to people), pl. possessive *demon*. In Irish we find \mathfrak{o} (ω , oh) used much as possessive in so frequent words as pronouns, as *me* (I), *mo* (my), *thu* (thou), *do* (thine).

What first suggested ω as a possessive sign was the little word *own* (ωn). For some time we did say "man ω n hat," but as this ended on a consonant, the π was dropped, under the feeling that English has too few vowels. This sign was thus made shorter and more euphonious. We have, however, other direct examples of ω being used as possessive sign, as Greek nom. *neos* (temple), poss. *neo* (of temple); *anogeon* (chamber), poss. *anogeo* (of chamber). We have taken ω to form the possessive after consonants because we wanted a vowel, also because ω springs from our word, *own* (*own*), *ownership*. This vowel is the most suggestive and euphonious we can have, and it has more direct and indirect examples in its favor

than any other vowel we can find. At last we may say we have taken *o* as a possessive sign after consonants as a mechanical necessity. We have seen *a* has been taken to form the plural, as one hand, two *handa*, and we cannot use the same sign for so frequent and different ideas, as that would lead to misunderstanding and be less artistic, less scientific, less variety, less euphonious and more monotonous. Neither can we take *o* as heard in *or*, for that is the most universally used vowel to designate the past tense in verbs, as we shall soon show. (I love, *lovo*, *lovd*.) Neither can we take *i*, as that is an extensive adjective sign, as *windi* (windy), *sandi* (sandy), *stoni*, *wateri*. Neither can we take *i* (*i* as heard in *ice*) to form the possessive, as that is best adapted to serve as an abstract ending, being so used in all the Germanic languages. Ex.: *tyranny*; the final *y* was originally *i*, and pronounced by some people as *ee* and by others as *i*. The Germans say *tyrannei* (pro. *tyranj*); Skandinavian *tyrani* (pro. *tyranj*, *tyranee*); *i* is also an abbreviation of the German abstract endings *heit* and *keit* (*hjt*, *kjt*); Hollandish *heid* (*hjd*); *longi* (length), German *länge* (pro. *langay*); *brodi* (breadth), German *breite* (pro. *brjtay*). Neither can we take *a* (*a* as heard in *arm*, *far*) as a possessive sign, as

that is eminently a feminine sign in all civilized languages, and of which every linguist is already aware. We find Julius, Julia (ah); Frederik, Frederika. We have, therefore, adopted a (ah) as the feminine suffix. Ex. *frend* (friend), *frenda* (female friend); Ger. *freundin*, Skan. *veninde*; *hīrōa* (heroine), *singa* (female singer); Ger. *sängerin*, Skan. *sangerinde*. Although a (ah, arm) is felt as a feminine suffix in all languages, yet the Spaniards, and especially the Italians, make the most extended use of it for that purpose, and use this suffix even to increase their vocabulary, as *señor* (lord, sir), *señora* (lady, madame); *hermano* (brother), *hermana* (sister). In Italian *zio* (pro. tzee-oh) is uncle, but aunt is *zia*; *figlio* (son, pro. feeleeoh, fīlīō), but daughter is *figlia*.

Having a feminine suffix, it would hardly be treating the males fairly not to have a *masculine suffix* also.- As the long sound of *ee* (ī) is associated with the masculine pronoun *he* (hī), we have taken that to conveniently distinguish the *masculine* from the *feminine* in nouns and verbs, as *frendī* (male friend), *frenda* (female friend); *singī*, *singa*; *tīchī*, *tīcha* (male or female teacher). This "ī" (ee) is an open, spreading and clear sound. The *ee* (ī) is now used with a few words to denote the recipient of certain

acts, as *payer* and *payee*; *drawer* and *drawee*. This is a French idea, but has no good holding in language. The relation is an objective one, and we have therefore associated it with the objective *im* (*him*), Ger. *ihm*, Skan. *ham*. *im* does not show case as *em*, but only denotes a recipient relation, as *payer*, *payim* (*payeem*); the *ee* (i) sound is preserved, but differentiated by *m*, *drawer*, *draweem*, *droim*.

As "i" (*ee*), the masculine suffix, terminates the masculine pronoun *hi* (*he*), so ought "a," the feminine suffix, to terminate the feminine pronoun, as *ha* (*she*.) We might have said *sha*, but that does not sound well. To use *h* for both masculine and feminine pronouns is an old Germanic principle. The Anglo-Saxons said *he* for *he* and *heo* for *she*. In Danish and Norwegian *he* is *han* and *she* is *hun* (*hoon*). In the dialects *ho*, *ha* or *hu*. The difference is only in the vowel. Swedish *he* is *han* and *she* is *hon*. The same holds in the Friesic, the oldest branch of the German language, as *hit* (*it*), *hi* (*he*), *hju* or *hu* (*she*). In Irish *he* is *se* and *she* is *si*. *hi* (*he*), *him* (*him*), *ha* (*she*), *ham* (*her*, objective).

Neither can we take for the possessive token and sound "u" *u*, as in *ooze*, *rude*, or as *o* in *do* (*du*), because that sound being associated with

the early word *dū* (doo, do) is the most fitting and suggestive termination we can find to serve as a general verbalizer. "ū" is an abbreviation of "dū" (do), as "fy" is an abbreviation of the Latin *facio* (I do, I make), and as "i" is an abbreviation of *h₂* (he), "a" of *h_a* (she), "o" of *on* (own), "i" of *heit*, *keit* and *heid*, as "d" in *loved* is an abbreviation of *did*, and *did* of *dodo* (dūdū).

We very much need an abbreviated Germanic suffix by which to render adverbs, adjectives and nouns into verbs conveniently. ū (oo), from dū (do), can serve us as well as *fy*, from *facio*, in Latin and French. We have now *en*, *fy*, *ize*, *ate*, and many others. This is a defect before explained in chapter *pp*, on "Defects of the English Language," Defect No. 4. As in a large business we do best to delegate each particular work to special superintendents, so is it best in language to delegate special work to special affixes, hence "ū" is our general *verbalizer*, as *darken* is *darkū*, that is dark-do shortened to *darkū*. Shorten is *shortū*; widen is *widū*; beauty is *jön*; beautiful, *jön*; beautify, *jöntū*; systemize is *ordsetū*; systematic is *ordseti* or *ordsetik*; terminate, *endū*; exterminate, *out-ridū*; example, *bispūl*; exemplify, *bispūlū*.

The diphthongs, *o* (oil) and *ɔ* (owl), are not

euphonious enough for a very much used possessive affix, which must also often help to form compound words: *statowesn*, affairs of state; Ger. *staatswesen*; Skan. *statsväsen*. Here the "w" comes in nicely to part the hard consonants and lend euphony to the word. How much more musical than *s*!

The new sounds, *ü* and *ö*, though fine open, spreading vowels, are not sufficiently known to serve such prominent purpose as forming the possessive case, and even if taken could not be better than "w." The short vowels, *u* (but), "u" (full) and *e* (let), cannot be used for affixes, as they cannot be prolonged and accented well enough. Only *a* (ay) is left, and that is used as imperative sign, and also with *an*, as the *wisan* (the wise one).

§ 6. POSSESSIVE CASE—Continued.

The *nw* after vowels may puzzle some one at first. The *n* is a euphonistic letter thrown in to assist the pronunciation, and as *n* is the easiest pronounced consonant we have, and has the best foundation in language, it has been adopted for that purpose. The Romans strengthen the possessive case by inserting *n*, *virgo*, *virginis*; *natio*, *nationis*; *religio*, *religionis*; *sermo*, *sermonis*. In Greek we find *auxw* and *auxano* (to increase). Nearly all languages use euphon-

istic letters. English *n* is already employed as such. Ex.: *a* hen, but *an* owl. As *n* in this case is added to *a* to assist the articulation, so is *n* prefixed to the "o" after vowels. There is this objection to *no*, that it looks like the negative adverb *no*, but the negative affixes are always *prefixed*; besides that, we have changed *no* to *nay*, as the Anglo-Saxons had it. It ought to have been changed long ago, so as not to have the same sound as *know*. We ought to have different sounds for different ideas, at least very common ideas. When *know* becomes *no* and *no* *na* (*nay*), there will not be any misleading associations about this affix. *N* is a highly-favored sound in all languages. Ex.: *Man*o *hat* (man's hat). The possessive of *fly* becomes *fi*no, and *fly's wings* *fi*no *winga*; *da*, poss. *dan*o, and *day's burdens* becomes *dan*o *burdna*.

Now let us see how beautifully we can form the possessive of the plural. Plural is formed by adding *a* after consonants and *s* after vowels. 1 *fi*, 2 *fi*s; 1 *wörd*, 2 *wörda*. The possessive adds o after consonants and *no* after vowels. *fi*, poss. *fi*no, pl. *fi*s, pl. poss. *fi*so; *word*, poss. *wörd*o, pl. *wörda*, pl. poss. *wördan*o; *da*, *dan*o, *das*, *das*o. Having a doubly constructed rule to meet the double nature of letters, namely,

consonants and vowels, we cannot become entangled.

This mode of forming the possessive will give an Italian sweetness to the sound of many words, and do much to make the language liked and studied by our neighbors in Mexico and South America and Southern Europe if we should adopt it. Here is a list of very common Italian words:

Italiano (pro. eetahleeahnoh, *italiano*), *vendo*, *vendi* (ee), *vendono*, *erano*, *sono*, *eglino*, *qualcuno*, *hanno*. Spanish, *veneno*, *tesoro*, *camino*, *mundo* (mbondoh), *mano*; *hermosa mañana* (beautiful morning), *Castellano*.

Now as many of our plurals end on *a* (as heard in *at*, *and*), we have such words as *wörda*, *handa*, *housa*; poss. plural, *wördanō*, *handanō*, and *hōsanō*.

§ i. EXTRA OBJECTIVE SIGN.

The objective case is formed by adding *em* to the nominative only when we desire the *object* to precede the *subject* or *predicate*. *Him saw he*, or *He saw him*; *Fohnem saw Smith*, or *Smith saw John*. An objective case, it is true, is not of so much value as a *possessive* one, which all Germanic languages have clung to in prosperity and adversity, yet an extra objective

sign is well to have in case we want to allow ourselves the same freedom of position enjoyed by the Greeks, Romans or in Volapük. "ω" will also be occasionally used as an adverbial sign, as *s* in German or *o* in Volapük. *nītω*, Ger. *nachts*.

§ 8. PERSONAL PRONOUNS.

On this point I think it is better to be pretty conservative, and to take the personal pronouns as they are, with nearly all the irregularity that is in them, because they are so frequent and so thoroughly registered in the mind that a change will hurt the feelings of the people more here than anywhere else. It is fortunate, however, that in this case we can allow them to be irregular and actually improve the language in doing so, as they are shorter than the regular method would have made them. For instance, *i* (I) and *mi* (my); the *my* would become *inω*, as the rule is to add "nω" after vowels to form the possessive, but a word like *my* (*mi*), which is spoken so often by so many men, had better be short. It will make innumerable sentences understood the first time they are seen by leaving the pronouns intact, or nearly so. The only change made in the present pronouns is for the purpose of avoiding likeness with some other form that might lead to confusion, as *thee* (*h*) is

changed to *jom* (ʃɔm) to avoid the article *the* (ʃɪ). It would not do to have so frequent words alike. *She* has been changed to *ha* to make it end on "a," the feminine suffix, in order to establish a suggestive harmony between suffix and pronoun, as before explained. We are obliged also to have *n* with the possessive of *hi* and *ha* (she), so as not to collide with the plural forms on *s*, as *hi₁n* (his), *hi₂s* (they, mas.), *has* (they, fem.) Plural is formed by adding *s* after vowels and *no* after consonants. The *o* is dropped with so frequent words as pronouns, as here there is no danger of its being mistaken for the past participle by dropping the *o*, which would be the case with other words. We have tried as much as possible to keep the old forms and also to reduce them to monosyllables, as they are so frequent. The plural objective of *hi* (he) we call *hem*, being a contraction of *he* and *them*. The regular form for the plural objective of *ha* (she) would be *hasem*, *ha* being the singular nominative, *s* the plural sign, and *em* the objective sign; but *hasem* is rather long for so frequent word, and does not need the aid of composition and regular derivation to make it suggestive, as more rare words do. Frequency of repetition will ingraft these words into the mind firmly enough anyhow.

We have therefore called *haseŋ lem*, the last being a contraction of *lady* and *them*; *tem*, from *it* and *them*. This will also make a good distinction between the singular and plural of *itm* and *tem* and *them*. As we have special forms for the *masculine*, *feminine* and *neuter* pronouns in the singular number, we ought to have such distinctions in the plural. In Slavonic there is such distinction, also in Volapük. It will be convenient in stories when speaking of man and woman in the plural as well as in the singular. There is a new pronoun that we actually need, and which has been pointed out many years ago by several grammarians. That is a pronoun to stand for *h_i* or *h_a* (he or she). Ex.: "Let every person think of *his* and *her* duty." If we had a pronoun of the third person, common gender, we would not need to repeat as above. The pronoun *ɿr* (eer) has been taken, as it is short, of old standing, and as it will establish suggestive harmony between pronoun and the personal endings of many nouns, as *er* is changed to *ɿr* (old form), which will be explained under Comparison. Sendɿr (eer), writɿr, workɿr, payɿm (payee), etc.

§ u. LIST OF PERSONAL PRONOUNS.

c. g.	c. g.	mas.	fem.	neut.	c. g.
i	ʒɛ	hɪ	ha	it	ɪr
mɪ	ʒi	hɪn	han	itə	ɪrə
mɪ	ʒəm	hɪm	ham	itm	ɪm
wɪ	ɥ	hɪs	has	ita	ʒa
ɛr	ɥr	hɪsə	hasə	itan	ʒar
us	ɥm	hem	lem	tem	ʒem

The archaic forms, *mine* and *thine* are also preserved.

ARTICLES.

*Singular.**Plural.**Nom.* ʒɪ (the)*Nom.* dɪ (the)*Poss.* ʒɪn (of the)*Poss.* dɪn (of the)*Obj.* ʒɪm (to the)*Obj.* dɪm (to the)*Nom.* an (a or an)*Poss.* anə (of a)*Obj.* am (to a)

We vary the articles for case and number for the sake of variety and clearness, and to obtain more freedom of position.

§ aω. "ʒɪn, SIG, MAN."

The above words are of great convenience in language, and have been employed in Anglo-Saxon and in German tongues from Ulfila's days (Fourth Century) down to the present

time. *Sin*, Ger. *sein*, Skan. *sin*, A.-S. *sin*, Goth. *seins*, Lat. *suus*, -a, -um. The Scandinavians make the most profitable use of it, as they use *sin* only when it refers to the subject, otherwise *his*, *her* (*hennes*) or *its*. In this way we shall use it, as we can thus obtain a valuable subjective and objective distinction. *Sig* is a general reflexive pronoun used in German. Ex.: *He* hurt himself, or *She* hurt herself, will be, *He hört sig*, *Ha hört sig*. Ger. *sich*, Skan. *sig*, Goth. *sis* or *sik*, Lat. and Fr. *se*. *Man* is an indefinite personal pronoun much needed, and a slight introduction is already begun in Harvard and Yale, as *Man says* (they say, one says), Ger. *man sagt*, Skan. *man siger*, Fr. *on dit*. *Man kan not find him* (they cannot find him). For specimens of application see *Readl* (Reader).

§ 22. CONJUGATION OF VERBS.

Rule—Past tense is formed by adding *d* to vowels, I *sow*, I *sowd* (*söd*); bird's *fly*, birds *flyd* (*fljd*); and by adding *o* to consonants—as heard in *or*, *on*, *all*; I *drink*, I *drinko*; they *work*, they *worko* (*workaw*, *did work*).

We need not say anything in defense of *d*, as that is the old method preserved, but those words that end on consonants ought certainly

to have a more musical suffix than the extremely harsh *d* and *t* added as they are without an intervening pronounced vowel, as *loud*, *workt*, *shortnd*. As explained before, vowels are the best friends of consonants, and as English has very few vowels, we taken a *vowel* to form the past tense (imperfectum) after *consonants*.

The other vowels are used for other purposes, but *o* has been reserved for the past tense, as it is by all odds the vowel most associated with this tense in language. Anglo-Saxon *ic nime* (I take), *we nimadh* in the present plural, but in the past tense it changes *a* to *o*, *we namon* (we took, tako); *were* is *waron*. In the Swedish the *n* is worn off but *o* is retained, as *voro* (were); A.-S. *æton*, Swed. *åto* (ate), and this final vowel is also retained in the Norwegian dialects, as *we ate*, *we drank*, *we went*, etc., is *vi aato*, *vi drukko*, *vi gingo*, *vi spunno*, *vi soto*. In Swedish *we bound*, *we språng*, *we found*, *we won*, *we sang*, is *vi bundo*, *vi sprungo*, *vi funno*, *vi vunno*, *vi sjöngo*. The Icelandic uses *u* with past tense, as *brunnu*, *risu*, *foru*, *gafu*, also, *flo*, *go*, *do*, etc. The Germans and French employ *e*, as Ger. *liebte*, Fr. *amai*, *amé*, *venu*, etc. Vowels are very prominently associated with past tense, but *o* more than any other. The Old Icelandic past tense sign *u* has

become the modern Swedish and Norwegian *o*, as Icl. *brunnu*, in the latter *brunno*. In Friesic, the oldest branch of the German, is *o* again associated with the past tense in the same way as in Anglo-Saxon, with an *n*. *Makiath* (make), *makadon* (made, *mako*) and *lerdon*, *brochton*, etc. In Italian, Spanish and Portuguese the vowel *o* always ends the past participle, as *united* is *unido* and *unito*; *loved* is *amado* and *amato*. *O* is therefore associated with the past form of verbs in Northern and Southern Europe and in all South America, and yet we have not told all, for *o* is furthermore employed as a final vowel with the past tense in Slavonic, as *delam* (I work), *delas* (thou workest), *dela* (he works); but I worked is *delajmo*; I bent, *nagnimo*, from *nagnem* (I bend); *vucimo* (I taught) from *vucim* (I teach). In the last class of words *o* is the only distinction between the present and past, as *vucim* (i tich), *vucimo* (i ticho, taught); *hi lovo* (he lovd); *i drinko* (drank); we *spino* (spun), Swed. *vi spunno*. In Greek *o* is also used along with the past form of verbs.

§ 80. PRESENT AND PAST PARTICIPLES.

and has such a stronghold in all Germanic languages for the present participle that its adoption can only be a question of form. To use

the same suffix *ing* for so different ideas as present participle and verbal nouns is misleading and inartistic. Prof. Marsh has recommended *and* for pres. part., but *and* is more musical; besides *and* is more in harmony with other languages and with the pronunciation of the Anglo-Saxon which did call *a* *a* (far), as *lufigand* (loving); *hyrende*, *hearing* (not hearing, the noun); Am. *luvand*, *hīrand* (verbal noun *hīring*). *andi*, *ande*, *ando* might be adopted as our suffix, but it is so frequent an ending that it must be short; *luvand*, *komand*, *readand*, *skriband* (writing); *and* in Anglo-Saxon is *end* or *and*, Old Friesic *ande*, Danish and Norwegian *ende*, German *end*, French *ent* or *ant*, Italian, Spanish and Portuguese *endo* or *ando*, Swedish *ande* and Icelandic *andi*; Latin *endi*, *endo*, *andi* or *ando* (Gerundium).

§ 22. PAST PARTICIPLE.

Concerning the past participle we need not say much, for in this case we have only extended the present use of *en* or *n* to all verbs without exceptions. To have the same form for past tense and past participle is not Germanic nor artistic, as it lacks variety, clearness and euphony. *n* is used in all Germanic languages with the p. p. more or less. Ex. Eng. fall,

fell, *fallen*; Am. *foln*, Ger. *gefallen*, Skan. *falden* (from *falde*, fall), Icel. *fallinn*; Hol. *gevallen*, A.-S. *gefeallen*.

Rule—*en* added after *m* and *n*; after all other words *n* alone, as *h_i kom* (comes), *ha* (she) *komo* (came), *h_i has komen*; *w_i win*, *w_i wino* (won), *w_i hav winen*; *hav givn*, *s_in*, *workn* and *lovn*. *n* is the most coalescing and musical consonant we have, and is much favored in all languages.

There are eight irregular verbs, viz: *do*, *is*, *have*, *may*, *can*, *will*, *shall* and *worth* (to become), which have been excepted on account of brevity and frequency. (See Reader.)

§ 80. COMPARISON OF ADJECTIVES.

As we merely make a slight modification of the old Germanic method of adding *er*, *est* to *ar* and *ast* for the sake of euphony, we need not say much on this point. *e* is such a short, unmusical vowel that it is not good for inflective purposes, hence we have adopted the open, spreading Swedish suffixes, *ar* and *ast*. These endings were also used by the Anglo-Saxons, as *sidh* (late), *sidhra* or *sidhor* and *sidhast*; Swed. *kär* (dear), *kärare*, *kärast*, evenly pronounced, with a slight accent on the first syllable. The regular comparison in Icelandic is to add *ari* and *astr* to the stem. Colder and cold-

est is *kaldari* and *kaldastr*. Our comparison is then *long*, *longar*, *longast*; *hi* (high), *hjar*, *hjust*, except five irregular adjectives, viz: *good* or *well*, *bad* or *ill*, *much*, *many* and *little*, which remain as before.

er has also been discarded as a personal ending in place of *ir* (*eer*) for the old form *ir*, to obtain a more open, spreading suffix, and also to establish a suggestive harmony between the personal *ir* (*hi* or *ha*, *he* or *she*) and those words referring to personal actors, as *riðir* (*reader*), *hi* or *ha* (*she*) that reads. Now a book is also called *reader*.

It is certainly an incomplete language which does not distinguish between persons and things (Ger. *leser*, *lesbuch*). In order to bring the language up to the highest point of transparency it will be necessary to provide ourselves with a sign for the *impersonal agent* as well as for the *personal agent*, as those thoughts are very frequent and the same word is often used for both ideas. For instance, a machine that thrashes out our grain is called a *thrasher*, and the person that manages the machine is also called a *thrasher*. How can we, then, always be sure in such cases whether the *thing* or the *person* is meant? Some one might naturally suggest that as the common personal pronoun

ir (h_i or h_a) is employed to indicate the personal agent, so might the neuter or impersonal pronoun *it* be employed to indicate the impersonal agent, but we need *it* for another neuter or impersonal indication in which the English language is extremely poor, namely, to show the neuter adjective. This is a point specially lamented by the learned American linguist, Prof. J. P. Marsh. The Greeks have their neuter form *To kalon*, which conveys an idea we cannot express, even by circumlocution, as that weakens the force of the expression. We have too many useless affixes and not enough useful ones. The Germans, having a masculine, feminine and neuter article, can say *der Gute*, *die Gute*, *das Gute*. We can say *the good* also, but how indefinite, generic and meaningless in comparison with Greek, German and Skandinavian *den goda och det goda*. I am satisfied we can drill the Amerikan language into excelling them all, and do it so regularly and with so little material, that we shall hardly know we have a grammar after all, on account of its great regularity. We can excel them because we are resting on their shoulders, if we are only willing to use the material at our disposal. Let us try the German *der Gute*. That means the good *man* if the talk is about persons, if

about cattle *der Gute* means the good *ox*; *der* being a masculine article, *der Gute* means the good *he* one, *die Gute* the good *she* one, *das Gute* the good *it*, the good in the general or abstract. Unlike our English *the good*, *das Gute* cannot refer to persons in singular or plural, and in this definiteness of the idea lies its strength and beauty. Let us now make some use of the grammatical material already established. We have the masculine suffix *?* (ee), to denote masculinity, and "a" to denote femininity, *singa*, female singer; *ha singer* or she singer; Ger. *sängerin*, Skan. *sangerinde*, *sang?* (he singer), *singa* (she singer), *sing?r* (he or she singer).

Now as the Germans say *der Gute* (the good *he* one), we can say the *good?*; for *die Gute* (the good *she* one), we can say the *gooda*, and for *das Gute* (the impersonal or abstract good), we can say the *goodit*. *Das schöne*, the *schönit*, and so on with all the adjectives in the language. Just as the Germans prefix *das* we can suffix *it*; our own neuter pronoun is very expressive for this purpose. So far we have caught up with the truly great German language, but we can give the same ideas in the plural, and they cannot. *Der Gute* means the good *he* one, the

*good*₁. Now we vary the article for case and number as in German, hence we can say *d*₁ (*the*, plural), *d*₁ *good*₁*s*, *d*₁ *good*₁*a*s, *d*₁ *good*₁*ita*, (*a* the plural sign after consonants). *Die guten* is alike in all genders plural, and can therefore no longer show masculinity, femininity and the neuter. The Skandinavians can say *de gode* or *de goda*, which mean the same as the German *die guten*. Our sister languages are yet ahead of us in other respects, which of course we can catch up with by adopting their methods, and probably systematize and add to it for the good of us all. All Germanic material is our ancient inheritance. The Germans and Skandinavians can use the present participle as a personal noun and form plurals from it, and we cannot; they can, moreover, show masculinity, femininity and the neuter with it, while we can show nothing of the kind, except by weakening circumlocution. For instance, *der liebende*, *die liebende*, *das liebende*, *die liebenden*. As we have now established a separate form for the present participle on *and*, we can now give those ideas as well as the Germans and Skandinavians, as the *lovand*₁, the *lovanda*, the *lovandit* (the loving thing) and *d*₁ *lovand*₁*ra* or *lovanda* (common gender). It will be noticed that we obtain these valuable distinctions simply by add-

ing a masculine, feminine and neuter suffix, without disturbing the natural relations of the genders, but look at the terribly high price the Greeks, the Germans and Skandinavians pay for these distinctions. They must use *der*, *die*, *das*, Skan. *den* and *det*, as well as different endings, but by varying the articles for gender they have thrown a complexity and burden onto the learner that is hard to master. To the natives who learn this system of genders in early life when time is not of much value, it is all right, probably, but such system is not suited to a cosmopolitan language. If we could obtain their ideas in a simple way, it would be a godsend.

We have, however, to train our American bird to higher flights than we have yet done in order to come up to them. They can change their verbs into an *infinitive noun* with the suffix *en*, as well as into a *verbal noun* with *ung* or *ing*, and into a *participial noun* with *ende* or *ande*. We have now the two last but not the first, for this reason we have taken the Anglo-Saxon infinitive ending *an* (an) to stand as the sign of the *infinitive noun*. Ex.: *singan*, A.-S. *singan* or *syngan*, Ger. *singen* (*das singen*), Skan. *syngen* or English *singing*. The last is participial and verbal noun also. At last we have not their forcible *imperative*, *opta-*

tive and *conjunctive* forms, which we must endeavor to obtain in the same simple and cheap way as we have obtained their other ideas. Again, other languages pay a high price also for these valuable distinctions. Some words take umlaut (vowel change), others add *e*, others both umlaut and *e* and others remain unchanged. The forms once laid down must be used, whether specially needed or not. We have adopted an imperative, optative and conjunctive form to be used only for emphasis and poetry. "a" being so much like the one employed in Greek, Anglo-Saxon and Skandinavian, has been adopted. We can ordinarily say in the imperative, "*leave it!*" The imperative is like the infinitive, which causes no confusion, as we have the infinitive sign *to* (*ta*). If, however, we should desire to make the command emphatic, especially in writing, where we cannot make *leave it* emphatic by the voice, we can add "a," nearly the same sound as used in German *e* and Greek *a*, thus emphatic imperative is *leava!* Ger. *verlasse* (pr. ferlasa), Greek *leipa!* When the word ends on a vowel a euphonistic *t* is added, as *gōta*, emphatic imperative *gōta*. *ō* has been adopted as the optative, the wishing form, *ō* as heard in *earn* (*örn*); *ō* being much like the exclamatory vowel *o* (*oh!*), is

suggestive for this purpose, as *ö* is much associated with hoping and praying. "O! God, *gívo* this. *önske* in Skan. is *wish*; *ö* is also found in the German optative *möge*. He *lovö* (oh, that he may love); Ger. *möge er lieben*, *lovö h!* When the word ends on a vowel we insert *m*, as *gomö* (please go, wish would go). *m* and a vowel is the standard Greek method of forming the optative, as *phaino* (to show), optative *phainoimi* (please show), imperative *phaina*, infinitive *phainein*; Am. *ſon*. *mö* is also in the German optative *möge*. Volapük adds *ös* to form the optative.

i is adopted as a special conjunctive form, as *i* is the nearest we can come to the final Anglo-Saxon, German and Skandinavian *e* used for that purpose. A.-S. *mæg*, conjunctive *mæge*; Ger. *mochte*; Skan. *mätte*; *lovi*, if I love. When the word ends on a vowel *f* is further added to divide the vowels and give us a fully suggestive suffix of our own material, as *I goif*, if I go.

As I cannot find a special interrogative form in any of the Germanic languages, I have not supplied one, as I am only a collector and systematizer of the ideas already found in one or the other of the Germanic tongues, and having selected the good points and left out the bad, I

cannot see why the Amerikan language should not be better than the others, as we have rested on their shoulders and they have not rested on ours.

§ 80. IMPERSONAL AGENT SIGN.

Thrasher (machine) and *thrasher* (person) cannot be sufficiently discriminative. *Reader* (person) and *reader* (book) is bad. *l* is adopted to stand as a sign for the impersonal agent, as *ır* stands for the personal agent. *Thrashır*, he who thrashes; *thrashl*, the thing which thrashes. *Readır*, person who reads; *readl*, the thing which reads or is being read. *l* is found now to serve as such differentiator. *Hand* and *handl*, what is being held in the hand; *shover*, person; *shovel*, the thing that shoves. *l* or *el* is a liquid and coalescing letter, and much favored in language. *el* is the Arabic article *the*. Ex.: Bible, *Bibl*, *bib* (book) and *l* (the), *the book*. *Readl*, the reader impersonal. *The* is in Fr. *le*, *la*; Ital. *il*, *la*.; Span. *la*, *lo*, *el*. *el* is a standard sign of the active past participle in Slavonic, as *nesel*, carried, from *nasem*, I carry; *nesen*, been carried, passive past participle; *molzel*, milked; *dolbel*, *skubel*, *bodel*, *godel*, *gamil*, *gledal*, etc. We can say *sowır*, sewer; *soel*, sewing machine; *sıdır*, seeder, person; *sıdl*, seeder, thing; *spinır*, *spinl*, spindle; *spina*, spinster; *rıpır*, he who

reaps; *rɪpl*, what reaps; *bindır*, *bindl* and *bundl*. Volapük employs *el* as a personal sign, as *bugolel*, predecessor; Am. *fərgəɹ*.

§ 80. DIRECT PASSIVE.

is or *s* is added to verbs to obtain a very convenient mode of giving the passive voice. It does not do away with the present form of giving the two most frequent tenses of the passive voice, as both methods will be used as in the Skandinavian languages. Ex.: *H₂ lovis* means he is loved; the book is read, the book *readis*; thou art loved, is thou *lovis*; Lat. *amaris*; Icel. and Swed. *du älskas*, from *älska*, love; Dan. and Nor. *du elskes*; Ger. *du wirst geliebt*. It is somewhat remarkable that the Skandinavians and Irish are the only modern people that can vie with the classical languages in forming a direct passive in the present and past tense. The brevity, neatness and great convenience of this passive excel all the passive forms known in ancient and modern times, and is such as to make it highly desirable in our Amerikan language. The Skandinavian *es* and *as* has been changed to *is*, to make it harmonize with our own auxiliary word *is*. *H₂ lovis* is much more convenient than *he is loved*. It is both a classical and modern form. It is already used by five nations constantly, in speaking and writing.

When the past tense ends with *o*, *s* only is added, as *lovos*, was loved. To use an auxiliary verb and also the *past participle* to express a *present* act is certainly not so convenient and simple as to add *is*. *Lovis* is loved; *takis* is taken; *lovo*, loved; *lovos*, was loved; thou art loved, thou *lovis*; Lat. *amaris*; thou *lovos*, Lat. *amabaris*; he *hearis*, he is heard; we *seeis* (*sis*) we are seen. The largest birds *findis* in South America. In Irish there is also a short direct passive without separate auxiliary verb, as *e* (he). *Buailtear e*, he is struck; Am. *h₁ strikis*; Irish *buailtear tu*, thou *strikis*, thou art struck; Skan. *du bankes* or *slages*. Lions *findis* in Africa; *findo*, found. Gold *findos* in California, Gold was found in California.

If we should desire to inflect verbs for persons, we can use this model: I *lovi*, thou *lovest*, he *loveth*; we *lovem*, you *lovet*, they *loven*;—that is, add *i*, *est*, *eth*, *em*, *et*, *en*. To nouns we add *o* or *no* and *em*. Just as we use gender occasionally, so might we occasionally use verbal endings.

§ a₁. ALPHABETIC NUMERALS.

The first vowels are *a*, *o*, *a*, *o*, etc.; the first consonants are *p*, *b*, *t*, *d*, *k*, etc. Now it is evident that as all children and men must know and will know the letters, and their order for

listing and dictionary purposes, it will be very convenient to use them, as the Greeks did, for numeral purposes also. The most open and spreading vowels have been placed first, except *z* (ee), which has been given a place outside the first ten vowels in order to use it as an auxiliary vowel by which to pronounce the consonants, as all consonants should be pronounced by the same vowel in order that the true difference in their respective sounds may be heard. *ŋ* (ng) is called *ang* (aŋ). Those letters most alike in nature, and which need most frequent comparison, have been placed together. The diphthongs *σ*, *i*, *ɤ*, the *s*, *ʃ*, *z*, and *ʒ* and *j*, etc. *a* has been placed first on account of the article "a" (one), which is now for the sake of uniformity always called an (one), Ger. *eine*, A.-S. *an*, Skan. *en*. an *ɔ*l (an owl), also an *hɔ*s, A.-S. *an hus*, Ger. *ein. haus*.

There is a wise policy in employing letters for numerical purposes in business, as it will drill every person in the correct and separate pronunciation of the vowels and consonants, and that will have a good influence on the other letters. Using, as we do, only the best distinguished letters, the difference becomes clear, which we can notice in taking words which we are acquainted with and where the difference in

pronunciation lies entirely in the vowels, as *bate, bat, bought, bite, bout, boot, but, bit* and *bet*. Every one of these words can easily be distinguished, though some of the vowels are short. We understand them because we are acquainted with them. Bat, bat (baht), bat, bot, bjt, büt, etc. The numerical words have only well distinguished long vowels.

The best principle in language, other things equal, is to proceed from the KNOWN to the UNKNOWN. This will be the best principle for our posterity, and the best for the outside world. I value these numerals for many reasons. It is an old idea; it will ingraft our vowels in the minds of men; it gives us short and systematic numerals from our own known alphabet; it helps us to build many self-explaining and convenient words, and it is truly cosmopolitan. In names-giving at large, we are obliged to confine ourselves to our own Germanic material as much as we can, in order to make affixes and words mutually self-explaining, but here is a chance to favor the world without deviating from the principle of proceeding from our known to the unknown. Our alphabet will always be known.

a, α, a, o (*ale, arm, at, or*, etc., are the vowels numbered 1, 2, 3, 4, etc. *n* is added to the vowels up to number 9 to form the first nine

units, as an 1, an 2, an 3, on 4, ön 5, øn 6, in 7, ʔn 8, ün 9, pø 10. The ordinal is formed by adding *t*, as ant, unt, ant, etc. The first ten consonants are used, when standing before the vowels, as so many *tens*. p 10, b 20, t 30, d 40, k 50, g 60, f 70, v 80, r 90, l 100, m 1,000, n 1,000,000, s billion, etc.

Vowels are used as units and consonants as tens, when employed as ordinary numerals, a being the 1st vowel and p the 1st consonant, 11 becomes pa; n is dropped when another consonant comes in to strengthen the pronunciation. In so frequent words as numerals it is best to have the greatest brevity possible. b 20, t 30, an 1, an 2, ba 21, ba 22, ta 31, ta 32. ø is used as naught. alø 100, mø 1,000; alø 100, aløan 101, aløan 103, aløpa 111; pølvj 1887; pølvʂ 1888. For further illustrations see reader.

§ 28. EXTRA NUMERALS.

The Roman system for extra numerical purposes is so clumsy that it ought to be abolished, and is seldom used in Germany and Skandina-via. In their place we use the first ten consonants in the same way as the Arabic characters, thus: p 1, b 2, t 3, d 4, k 5, g 6, f 7, v 8, r 9, l 0, pp 11, td 34 (pro. tee-dee), dt 43. 1887 is

pvvf (pivivifi). The Roman numerals are MDCCCLXXXVII.

If we should desire to further distinguish the small subdivisions, we can employ the first ten vowels in the same way as has been done in this chapter. For instance, chapters by consonants and verses by vowels or by Arabics.

There are several more ideas necessary to be understood in the great work of reforming language, as, for instance, prefixes, and suffixes. The uselessness, confusion and mental waste of capital letters, syntax, the necessity of English-speaking people agreeing on one pronunciation, how to bring about an international conference, etc., must be left to be gathered from remarks and specimens in "*Amerika's Riddle*."

NEW LETTERS.

I may say, with regard to the new letters employed, that only four of them are mine (i, j, k, h), and I am willing to lay them aside for better ones, or for equally good ones, if that will bring agreement among spelling reformers. As we have so many short letters and so few long ones, I thought that while we must make new characters for *th*, *ch* and *wh*, we may as well make long ones. They are easy to make with the pen. *j* is *t* and figure 5 combined; *k* is *t* and *j* combined; *h* is written with an initial

curve at the upper left corner of *h*. I would have liked *ʒ* and *ʒ* better if they had been *heavier*. I have adopted only one *o* and one *th* (*ʒ*), as I think two are more bewildering. *i* had the long sound of *e* (*ee*) in Anglo-Saxon, and has it yet in all Europe. By inverting this letter it reminds people of that sound, and is easily written and seen, as *feel* (*fīl*). *á* is a rounded letter, easy to write. *ö* and *ü* have been taken because used by one-half the Germanic race, the Germans and Skandinavians; also in the world's language, Volapük.

I do not profess, however, to be the best judge of letters, as I have confined my attention to *systematic grammar*. As far as I know the best spelling reform workers are Ben. Pitman, Elias Longley and Brother, Chas. A. Story and the short-hand writers.

If there should be an objection to dot *ö* and *ü* as we dot *i*, new letters can be made later on.

§ *ati*. NAMING ANIMALS.

He bear and *she* bear and *he* goat and *she* goat, are so clumsy that we have adopted a general system. This will frequently be found convenient and self-explaining. We take the easiest name, whether male or female, to stand as the name of the *kind*, and to obtain the name

of the male we add the masculine suffix *ɿ*; to obtain the female name, the feminine suffix *ɑ*. To further obtain a sign for the young male, we add the diminutive sign *et* without *e* after *ɿ* and *ɑ*, thus:

com. gen.	mas.	fem.	dim., m.	dim., f.	com. gen.
ljon	ljonɿ	ljonɑ	ljonɿt	ljonat	ljonet
bar	barɿ	bara	barɿt	barat	baret
gøt	gøtɿ	gøtɑ	gøtɿt	gøtat	gøtet
dog	dogɿ	doga	dogɿt	dogat	doget
hen	henɿ	hena	henɿt	henat	henet
gūs	gūsɿ	gūsɑ	gūsɿt	gūsāt	gūset
kolt	oks	kə	oks k	kə k	kaf
hors	hors	mar	hors k	mar k	kolt
menʃ	man	mana	bə	görl	ʃild

Woman is not as fine sounding as *mana*; *wœ* and *man*, or *womb-man*. We only use this system of naming with the less important animals, for by using this system we know the name of all by learning the name of one. It proceeds directly from our standard suffixes.

§ 66. ADVANTAGES.

If the American and English speaking people could have the advantages of a highly systematized SPELLING and SELF EXPLAINING VOCABULARY, in addition to their great natural abilities, they would become the *Greeks* as well

as the *Romans* of the world. But on the other hand, if we cannot improve our language in those respects, it is easy to see that our vast population must, in the long run, fall behind those nations that have systematic spelling and self-explaining words, in the amount of life-guiding knowledge. Let us suppose a Russian boy, a German boy, and an American or English boy to run a race lasting fifty years. They are of the same age, the same strength and swiftness, but the American or English boy is burdened with an extra weight of forty pounds. Can any one believe that the American or English boy can get over as much ground as his rivals, who are not thus burdened? And hence it is clear that we must simplify our great language or take "*back seats in learning.*"



PART SECOND.

ʒɪ* amerikaf¹ spraklør²
mit³ rɪdl⁴ and wördafats.⁵

—stabilist.⁶—


§ p. dɪ⁷ selflɛta.⁸

zal. ⁹	stab.	kɪwörda.
1	a	ale, nay—al, na.
2	ɑ	arm, far—arm, far.
3	a	at, man, and.
4	o	or, on, ball—bol.
5	ö	earn, word—örh, wörd.
6	ø	oil, boy—øl, bø.
7	ɪ	ice, high—ɪs, hɪ.
8	ɜ	owl, cow—ɜl, kɜ.
9	u	rule, moon—rül, mün.
10	o	old, know—old, nō.
11	ɪ	eel, seal—ɪl, sɪl.
12	ü	für (see jörman and skandinavian.)
13	u	but, hut.
14	u	look, full—luk, ful.
15	i	it, hit, mit.
16	e	let; before “r” “e” is like “a.”

* rɪd ch. p̄k on “Gram. of the Am. Lang.”

§ 6. dī mītl̥st̥a.¹⁰

zal.	stab.	nam.	kīwōrda.
1	p	pī	pail, push—pal, pūf.
2	b	bī	be, bought—bī, bot.
3	t	tī	tree, tight—trī, tīt.
4	d	dī	dough, down—dō, d̥sn.
5	k	kī	kite, care—kīt, kar.
6	g	gī	go, group—gō, gr̥p.
7	f	fī	full, fear—full, fīr.
8	v	vī	vine, verse—vīn, vōrs.
9	r	rī	right, wring—rīt, rīp.
10	l	lī	line, learn—līn, lōrn.
11	m	mī	moon, much—mūn, mu̥.
12	n	nī	next, nigh—nekst, nī.
13	s	sī	soap, soup—sōp, sūp.
14	ʃ	shī	ship, should—ʃīp, ʃud.
15	z	tsī	zal, ¹¹ (hard as in jōrm. tsal.)
16	j	jī	john, george—jon, jōrj.
17	ʃ	chī	church, cheap—ʃōrʃ, ʃīp.
18	ʃ	thī	ʃī (sī īḡlīʃpīkanda. ¹²)
19	h	whī	her (lōrn from dīm īḡlīʃa).
20	h	hī	hymn, who—him, hū.
21	w	wī	wound, wound—wūnd, wōnd.
22	y	yī	yard, year—yard, yīr.
23	u	yoo	you, your—u, ūr.
24	ʋ	ang	sing, wing—sīp, wīp.

 rīd endi¹³ bemerkīa.¹⁴

§ t. gewördalist.¹⁵

¹American, iſ instead of *ik* after *k*.

²grammar, speechlore; *sprak*, language, Sk. *sprog*, A. S. *spræc*, Ger. *sprache*.

³with; A. S. *mid*, Ger. *mit*, O. Sax. *met*, D. *met*, Goth. *mith*, O. Friesic *mit*, *mith*, Icel. *medh*, Sk. *med*.

⁴reader, impersonal; "l" impersonal sign (see Ch. *pk* § aö).

⁵vocabulary, word-treasury.

⁶alphabet, from *stab*, letter, and *list*.

⁷*the*, plural form, to prevent monotony.

⁸vowel; Ger. *selbstlaut*, Sk. *selvlyd*, from *laut* and *lyd*, sound; A. S. *leodh*, song, sound.

⁹number; A. S. *tæl*, Ger. *zahl*, Sk. *tal*.

¹⁰consonant, from *con*, mit, and *sonant*.


¹¹zal, z hard as in German, to dist. from *s*.

¹²the English-speaking ones; pl. of pr. *p*.

¹³final, belonging to the *end*, *finis*.

¹⁴remarks; Ger. *bemärkungen*; a pl. sign; A.S. *bemearcian*, Sk. *bemärkninger*.

¹⁵glossary, hard-words; *ge*, aug. prefix; *gewördalist*, list of hard words.

 nrīli ol nū wōrda ar from ȝīm A. Saxon.

— les n b. —

— an fortün spraklör. —

(an abbreviated grammar.)

§ d. dī namwördabīgīa.

(the declensions of nouns.)

mörzal. aftr selflsta, ad s, as, an *da*, an (2)
das, and aftr mitlsta, ad a, as, an *hors*, maḡ
horsa.

onfal. aftr selflsta, ad nō, as, *flī*, *flīnō* (fly's),
 and aftr mitlsta, ad ō, as, *manō hed* (man's head).

“ō” adn tū enī onḡipwörd (adj.) is līkmasi
 tū forsetand ov (of), as, *gudō* (of good), *fulō*
 (full of). “ō” or “nō” ma olsō adis tū am
 oḡr onfali wörd for ta tūla “ov,” as *mīnō* (of
 my), *hīnō* (of his).

~~De~~ stra ganstfali tōkn *em*, as, *jonem*.

§ k. dī forwōrda.

(the pronouns.)

i	ḡ	hī	ha	it	īr
mī	ḡī	hīn	han	itō	īrō
mī	ḡm	hīm	ham	itm	īm
wī	ū	hīs	has	ita	ḡa
ēr	ūr	hīsō	hasō	itan	ḡar
us	ūm	hem	lem	tem	ḡem

hū (who), *hūn* (whose), *hūm*; pl.: *hūs*,
hūsō, *hūsm*. *sīn* (bakwendi), *sig* and *man*.
 (sī ch. *pē* § 3.)

§ g. dī pöntwörda.
(the articles.)

ī unbestimi, an (a or an), anō (of a or an),
am (to a or an).

dī bestimi pöntwörda in *anzal*: ī (the), īn (of the), īm (to the); *mörzal*: dī (the, pl.), dīn (of the, pl.), dīm (to the, pl.)

an, anō, am; ī, īn, īm; dī, dīn, dīm.

an also brēkn as pōrsni tōkn, as, īi gudan (the good one), dī wīšana (the wise men; jörm-*die weisen*, sk. *de vise* or *de visa*).

§ f. dī onfipwörda.
(the adjectives.)

ferlīkū —, —, -ar, -ast; loþ, loþar, loþast; hī, hīar, hīast; luvand, luvandar, luvandast.

§ v. dī unrūlika.
(the Irregular ones.)

<i>grōndgrad.</i>	<i>ferlīkgrad.</i>	<i>hīastgrad.</i>
1. gud, or wel.	betr.	best.
2. il, or bad.	wōrs.	wōrst.
3. litl, or smol.	les.	līst.
4. muþ.	mār.	mōst.
5. maþ.	mōr.	mest.

mōr luvli, or luvlikar; *k* adis tū *i* in *ferlīkū* for tū tren an (2) *selfīsta* from anoþr, for tū *erhōld* gratar *ferfīdikī*, hav wī mēkn dīm folōand ferandriþa.

1. tū, tū ʃim hæs; *to*, ʃi ferhøldwörd.
2. ta, ta kum; *to*, ʃi unendløkkn.
3. zū, zū muʃ; *too*, ʃi nebnwörd.
4. an, an handa; *two*, ʃi zalwörd.

mörzal brækn mit onʃipwörda hen ita stand in plasø namwörda, as, dī unrūlika, dī ipliʃa (jörm. die englischen).

§ r. d u w ö r d a b i g i n.

(inflection of verbs.)

förtīm—*d* adis (is adn) aftr selfēsta, as, dī bōrda *ʃi d*; ha *g o d* (went) hōm; ʃa *n o d* (knew) sig wel; ɪr *s a d* (saw) sɪn ʃi l d a. aftr mitlēsta adis (is adn) *o*, as, luv, luvo (pr. luvaw). hī drink, hī *d r i n k o*. tū förtīm midwörda adis *n*, as

- | | |
|--|-------------------|
| 1. nēstīm—i <i>luv</i> . | ha wörk. |
| 2. förtīm—i <i>luvo</i> . | hī wörko (workt). |
| 3. ʃentīm—i hav <i>luvn</i> . | ɪr hav wörkn. |
| 4. föʃentīm—i had <i>luvn</i> . | hī had wörkn. |
| 5. kumtīm—i worʃ <i>luv</i> . | u worʃ wörk. |
| 6. förkumtīm — i worʃ
hav <i>luvn</i> . | u worʃ hav wörkn. |

§ pl. ʃi strati l i d b i l d e l.

(the direct passive former.)

is or *s* adis ta bild ʃim l i d ʃ a p in nēstīm and förtīm, as,

1. nɛtɪm—ʃɜ luvis; lat. amaris.
2. fɔrtɪm—ʃɜ luvos; lat. amabaris.
3. ʃentɪm—ha *has bɪn luvn.*
4. fɔʃentɪm—hɪ *had bɪn luvn.*
5. kumtɪm—ha *worʃ luvis* (be loved).
6. fɔrkumtɪm—hɪ *worʃ hav bɪn luvn.*

§ *pp.* f o r t u n . t i m a .

an (3)) dɪn (of the, pl.) tɪma fortɪs (is abbreviated).

nɛtɪm—luv, luvis (is).

fɔrtɪm—luvo, luvos (s).

nɛtɪmi midwɔrd—luvand (and).

ʃentɪmi midwɔrd—luvn (n).

samt, luvɪr, luvʃen, luvlin, luvɪ, luva, luvnit, luvit, luvnɪr, luvnɪm, luvna, luva (imp.), luvö (opt.), luvɪ (conj.), luvandɪ, luvandɪm, luvandli, luvandik, luvanda, luvandit, luvanda, luvandan, -ɪ, -a, -it, -et, luvandar, luvandast, luvandastit, luvan (infinitive noun), luvɪɟ (v. n.).

§ *pb.* dɪ u n r ʊ l i k d u w ɔ r d a .

(the irregular verbs.)

- | | | |
|---------------------------|----------------|--------|
| 1. worʃ (A. S. weordhan), | wɜrdo, | wordn. |
| 2. hav, hast, has, | had, etc. | hadn. |
| 3. am, art, is, etc. | wos, wɔr, etc. | bɪn. |
| 4. wil, wilt, etc. | wud, | wudn. |
| 5. ʃal, | ʃud, | ʃudn. |

6.	kan,	kud,	kudn.
7.	ma,	mīt,	mītn.
8.	dū,	did,	dun.

§ *pt.* dī stablisti zalna.
(the alphabetic numerals.)

an,	an,	an,	on,	ön,	en,	in,	en,	ün,	o
1	2	3	4	5	6	7	8	9	o
p	b	t	d	k	g	f	v	r	l
10	20	30	40	50	60	70	80	90	100

bīspīla givn.

an man, *an* handa, *in* das, etc. *n* adis onli tu dīm ant ün (9) zalna (numerals), *jen* dīm hīgn (desired) mitlsta and selfsta adis ta (to) bild *īm* riktik (correct) zal, mitst *n*, as, bo 24, fō 76, onlō 600, pslōvi 1887, pslōga 1861, pīlōfō 1776, ön�öön 505. *t* adis ta bild *īm* ordik (ordinal) zal, as, ant (first), ant (second), bot (24th); anföld, simple; anföld, double; pōföld, antīm, once; intīma or intīm, seven times; anīr, oner; inīr; fōīr, seventy sixer; dōīr, 48er; anl, one thing or part; inl; pōel; vōyīrikīr, vō (80) yīra öld, octogenarian, jörm. *achtzigjähriger*. ani, anī, ana, anit (unit), antī, anta, antit, antl, antō (zweitens), an īnta (2 sevenths), en pōta (8 tenths).

yīrpō (decade), yīrlō (century, jörm. jahrhundert, sk. århundrede), mō, 1,000, nō, 1,000,000.

§ *pd.* dī rōmik zalna..

(roman numerals.)

insted dīn (of the, pl.) rōmik zalna brēkis (is used) for ōtra zweka dīm ant (first) pō (10) mitlēta mitōt eni selflēta, aftr (according to) itan (their, neuter) ordr, as p 1, b 2, t 3, d 4, k 5, g 6, f 7, v 8, r 9, l o. *bīspīla givn: pl* 10, lesn *bēd* (beedee) 24, *pvvv* 1886 (pr. pīvīvīgī), *pvvv* 1888, or *pīvī* and *vīvī*, not an gūd yīr, but kant helpis. rōmik MDCCCLXXXVIII, *pvvv*. das and munja namis from jīm stablist, as, *pīda*, sunday; *bīda*, monday; *tīda*, *dīda*, *kīda*, *gīda*, *fīda* (saturday); *pīmunj*, january, *bīmunj*, february, *tīmunj*, etc.

§ *pk.* satslōr.

(syntax.)

jī best satsbē (sentence-structure) jat ī kan jīnk ov worj bī ta folō jīm īnlfī ordset hedsakli, as jat ordset worj bī jī lītast and anfōldast tā ferstand bī jīm grātast anzal folkō, but wī kan not folō itm slavīfli as wī hīg (desire) mōrsatsfrīdum. jī ōtsa (predicate) jūd hōfīkar kum bēfōr jīm umsa (subject), mōr sāmsetwōrda jūd brēkis and mōr ōnfala mīt “ō” and “nō.” grūndlōri (philosophically) betraktn jī best satsbē ūjr jīpa līkmasī, is hēr dī beōnsīpand (qualifying) wōrda fōrgō dīm beōnsīpn wōrda; for

bispil, onspiwörda (adj.) beför namwörda (n.) and nebnwörda (adv.) beför düwörda (v.). wī must also sumtīm plas düwörda ant (first) as wel as last in fort satsa. as wī hav nē am fulstandikar spræklør kan wī gewinbar (profitably) also have mør satsfridum, þō þī iþlīf plan must hedsækli foløis. þī spræk as brækn in dīm ferþidi rīdstüka worþ bi þī best erklīrīþ (explanation) wī kan giv.

— l e s n t. —

§ Þg. førsilba.
(prefixes.)

- ¹ a=in, at, or about; a. s. a; abed, ahead.
- ² an=one, mono, uni; a. s. an, jörm. ein, sk. en.
ansilb, monosyllable; anwederī, monogamy.
- ³ an=two, towards, on, at; anhandi, bimanous.
ankum, arrive; antak, adopt.
- ⁴ ab=from, de, ab, off, away; abgø, absend.
- ⁵ aktr=ill, mis, bad; gr. pseudo, jörm. after.
aktrlør, false doctrine.
- ⁶ ol=omni, all; olþibī, omnipresence.
- ⁷ olø=most of all; oløhīast; jörm. allerhöchste.
- ⁸ on=on, at, to; ongrab, attack.
- ⁹ of=off, from, away; ofþut, ofrun.
- ¹⁰ øf=of, from, away, used for variety to increase the vocabulary. øfrikt, establish, erect up.

- ¹¹ **st**=out, e, ex; **strid**, ride out; **stluk**.
- ¹² **ss**=out, for variety; **ssgiv**, publish.
- ¹³ **ovr**=over, super, ex, trans, sur; **ovrgø**, exceed; **ovrtred**, transgress; **ovrset**, translate.
- ¹⁴ **or**, used for variety to increase meanings.
- ¹⁵ **ur**=old, original, first; a. s. **or**; **jörm. ur**; **sk. ur**; goth. **ur**, **ar**; d. **ur. ursprig**, origin; **ursak**, cause; **urøld**, ancient; **urgiv**, edit.
- ¹⁶ **um**=circum, around; a. s. **umb**, or **ymb**; o. h. g. **umpi**; **umsal**, circumnavigate; **umløf**, revolution; **umrig**, surround.
- ¹⁷ **un**=not, without; a. s. **un**; **jörm. un**; **sk. u**, or o. **unrølik**, irregular.
- ¹⁸ **undr**=under; goth. **undar**; a. s., **sk.**, old **friesic** and d. **under**; **jörm. unten**, or **unter**; sub, subter, de. **undrmjn**.
- ¹⁹ **il**=ill, evil; **jörm. übel**; a. s. **yfel**; **sk. illa**, or **ilde**; **illæti**, cacophonous.
- ²⁰ **in**, nearly the same in all. **inkum**.
- ²¹ **er**, a differentiating prefix of much value; a. s. **a**, or **ær**; old **jörm. ir**, **er**; **sk. er**; d. **er**; **jörm. er**; **erfind**, invent; **erfak**, discuss.
- ²² **ent**=away from; a. s. **and**, or **odh**; **jörm. ent**, d. **ent**; **entdek**, discover; **entwikl**, develop.
- ²³ **bak**=back, retro; **baksend**, return. **bakskriþ**.
- ²⁴ **be**=be in all germanic languages. **bespik**.
- ²⁵ **bi**=by; a. s. **big**; **jörm. bei**; **sk. bi**; **bjstand**.

- ²⁶ *tū*=to (preposition), to, on, at, towards; a. s. to; jörm.. zu; sk. til; *tūkum*, future; *tūstand*, admit; *tula*, add.
- ²⁷ *ta*=to (infinitive sign); jörm. zu; sk. at; *ta gō*, *ta kum*; to go, to come.
- ²⁸ *twīn*=between; *twīnkum*, intervene.
- ²⁹ *dān*=down, de; a. s. adun, or dun, from dun, hill; icel. dun; d. dons (hill); *dānfol*, *dānla*, *dānŕō*.
- ³⁰ *ganst*=against (*aganst*), a. s. ageins; m. h. g. engegene; jörm. entgegen; skand. imod (ameet); shortened for brevity's sake; *ganstsp; k*, contradict. *ganstwīrk*.
- ³¹ *ge*, a. s., jörm., sk., goth. and d., all *ge*. an exceedingly useful collective, augmentative and differentiating prefix; *getel*, history; *gewörk*, manufacture; *gewörd*, glossary; *gebūrg*, mountain-chain; *gefolk*, nation; *gebriþ*, nature; *gehuþr*, famine.
- ³² *gen*=again; a. s. agen; gen, or gean; sk. *igjen*, or *igen*; *gensend*, send again; *genskrīb*.
- ³³ *for*=for; a. s. for; jörm. für; in place of; *forwörd*, in place of a word, pronoun.
- ³⁴ *fer*, a general differentiating prefix; a. s. for; sk. for, or för; jörm. ver; d. ver. we are obliged to make this difference so as not to confound with *for* or with *fōr* (before); *ferget*, *ferstand* (understand), not *fōrstand*

(manage, superintend), or forstand (stand in place of, represent).

³⁵ fōr=before, pre, anti; fōrsilb (prefix).

³⁶ fōr}=forth, forward; a. s. forth; jörm. fort, or fortan; sk. frem, or fram, or bort; send fōr}send, send onward, ahead; fōr}wörk.

³⁷ mit=with; con, com, col, syn, sym, etc.; a. s. mid; goth. mith; jörm. mit; sk. med; gr. meta (*with* in english compounds is an historical mistake); mitwörk, coöperate.

³⁸ mis=mis; a. s. mis; jörm. miss; sk. mis.

³⁹ nebn=near by; jörm. neben; used for variety to increase vocabulary; nebnwörd, adverb.

⁴⁰ nī=near, at, by; a. s. neah, neh; eng. nigh; jörm. nahe; sk. när; nībor.

⁴¹ sam=together with; com, sym, etc.; a. s. sam; jörm. zusammen; sk. sammen, or sam; samkum, convene; a. s. samcuman; sk. sammenkomme; jörm. zusammenkommen.

⁴² zer=asunder, to pieces; a. s. sear; lat. dis, jörm. zer; old jörm. zar, zir; zerblō, explode; zerstōs, collision.

⁴³ zū=too; zū mu; zū litl.

⁴⁴ }rū=through; }rū}inand, translucent.

⁴⁵ hed=principal, chief; hedstōd, capital.

⁴⁶ hō=high; jörm. hoch; sk. höi, or hög; a. s. hea; old jörm. hoh; aug. prefix in a good sense; hōt,}r, professor.

- ⁴⁷ h_īr=this side; lat. cis; h_īratlantic, cisatlantic.
⁴⁸ hin=from here, hence; a. s. hinnen; o. s. hōnan; jörm. hin; sk. hen, or hādan; hingø.
⁴⁹ wan=bad, ill, erroneous; a. s. van; jörm. wahn; o. h. g. wan; goth. wan; wanwiti, insane; wanhøp, despair.
⁵⁰ weg=away, from, off, ent; a. s. vag, on veg, away; jörm. weg; sw. väg; wegløf, elope.
⁵¹ wel=well, bene; welfar.
⁵² yon=yonder, trans; yonfür, transfer.
⁵³ o, vocative sign, as, øbræn! o brown!

§ *pf.* aftrsilba.

(suffixes.)

- ¹ a, or ta=emphatic imp.; komat gota!
² an=personal sign; h_ī wīsan, wise one.
³ a=feminine sign; fada, mother, sign.
⁴ a=plural sign aftr consonants; a handa.
⁵ i=masculine sign; fadi, father, sign.
⁶ it=neuter abstract sign; h_ī gudit, the good.
⁷ at=fem. dim. sign; lionat, little she-lion.
⁸ it=mas. dim. sign; lionit, little he-lion.
⁹ et=general dim. sign; lionet, little lion.
¹⁰ el, or l=impers. agent sign; ripl (machine).
¹¹ ir=personal actor sign; rīpīr (person).
¹² im=action recipient sign; pām; skribām.
¹³ em=extra object sign; jonem.
¹⁴ u, or dū=general verbalizer; fortu.

- ¹⁵ ist=high personal sign; plantlør̥ist (ist from eng. is, or jörm. ist), botanist.
- ¹⁶ isum=abstract sign; kalvinisum (something that is about calvin).
- ¹⁷ um=um, about; weʃrum, climate (about weather); general abstract sign,
- ¹⁸ dum=dom; kiṽdum.
- ¹⁹ ful, or riʃ=wördful, grasriʃ.
- ²⁰ art=kind, sort; stónart, kind of stone.
- ²¹ kúnst=art; bækúnst, architecture.
- ²² om=oon, large; bolom, balloon; manom.
- ²³ o=past tense sign; luvo, loved; wörko.
- ²⁴ a=plural sign; handa, hands.
- ²⁵ o=possessive sign; mano, man's.
- ²⁶ n=possessive sign after vowels; flinno, fly's.
- ²⁷ i, or ik, li, or lik=adjective signs; k used after vowels, ʃ, or iʃ after k; amerikaf.
- ²⁸ and=present participle sign; luvand.
- ²⁹ iṽ=verbal noun sign; riṽiṽ.
- ³⁰ uṽ=ung, used as in a. s. and jörm. (to increase vocabulary).
- ³¹ an=inf. noun sign; riṽan, spikan.
- ³² n=past participle sign; luvn, riṽn.
- ³³ i, or ki=abstract sign, especially used after adjectives ending on i, or ik; luvliki, loveliness, from luvli.
- ³⁴ les; ³⁵ dum; ³⁶ hüd; ³⁷ ʃip; ³⁸ hed; ³⁹ rik; ⁴⁰ eri;
⁴¹ li; ⁴² iʃ; ⁴³ ik; ⁴⁴ sum; ⁴⁵ nrr (ner); ⁴⁶ iṽ;

- ⁴⁷ *liþ*; *ling*; ⁴⁸ *lør*; ⁴⁹ *wis*, are used as in english, but extended to all words where the ideas fit.
- ⁵⁰ *bar*=suitable, able, fitting; *brækbar*, fit to use, useable; *jörm. brauchbar*; *sk. brugbar*; *a. s. brucan*, to use; *d. bar. frütbar*, fertile.
- ⁵¹ *bar*=bare; *þredbar*, *hedbar*.
- ⁵² *na*=ness, contracted from *nas*, an old form of *ness* (for the sake of euphony); *gudna*, goodness.
- ⁵³ *liþ*=general diff.; *wastliþ*, "spendliþ, *skriþliþ*.
- ⁵⁴ *lit*=little, for variety; *ferliti* (dim.)
- ⁵⁵ *lin*=small, little; *jörm. lein*; *þjldlin*.
- ⁵⁶ *lør*=learning; *bördlør*, ornithology; *fislør*.
- ⁵⁷ *þen*=dear little; *görlþen*, *böþen*.
- ⁵⁸ *rþt*=*rødrþt*, *þimrþt*, *sinkrþt* (perpendicular).
- ⁵⁹ *stand*=state, rank, condition; *farmþrstand*, *þriþrstand*, *blümstand* (florescence).
- ⁶⁰ *masi*=measured according to; *lomasi*, legal; *künstmasi*, artistic.
- ⁶¹ *tø*=wherewith to; *wörktø*, *skriþtø* (*jörm. zeug*, *werkzeug*, *schreibzeug*).
- ⁶² *havi*=possessing; *stonhavi*.
- ⁶³ *wesn*=affair, concern, being; *a. s. vesan*; *jör. wesen*; *d. wesen*; *sk. väsen*; *skulwesn*; *jörm. schulwesen*; *sk. skoleväsen*, school-affairs; *þörþwesn*; *statowesn*.
- ⁶⁴ *ar*, *ast*=comp. signs; *loþar*, *loþast*.

- ⁶⁵ ö, or mö=emphatic optative signs.
- ⁶⁶ i, or if=extra formal conjunctive sign.
- ⁶⁷ ward=toward; hømward, hevnward.
- ⁶⁸ wjs=thus, manner; ljkwjs; sowjs.
- ⁶⁹ erj=place or doing; bakerj. (as we have so many words ending on the short "i," we end this with the long diphthong "j".)
- ⁷⁰ erlj=manner, way; anerlj, in an (2) was; jörm. zweierlei.
- ⁷¹ a=used also as a plural sign after adjectives and present participles when referring to persons and standing substantively; d; guda (the good persons), d; luvanda (the loving ones, or persons).
- ⁷² hud=hood, always used as the abstract former after the past participle and some others; fergetnhud, oblivion.
- ⁷³ i, or kj=as abstract sign after adjectives ending on k, or i; as, luvlikj, loveliness.
- ⁷⁴ na=abstract sign after fül, les, sum, and other compound adjectives; karfulna.
- ⁷⁵ ard=spendard, spendthrift; drinkard, drunkard.

§ *pv.* betoniŋ.

(accent.)

betoniŋ plasis olŋim on ŋim last silb, stn w; h;g (desire) ta forŋh;v (make prominent) and

ondruk ðim beonþipand (qualifying) tȳl anð
wörd hen ði betoniþ plasi on ðim beonþipand tȳl,
as, skül'hæs instedð skülhæs', but wī sa mana',
fadi', bræi', bræa', siþir', skriþir', etc.

§ *þr.* na grösstaba.
(no capitals.)

þer ar na gröslæta for staba in tokan, nan
(none) in þorthandskriþan, nan in wiþskriþan.
it fœdris ætra tȳm and mȳndi kraft ta lœrn ðis
ætra staba and ol ðru liþ worð ðis onla dȳm skriþa
am ætra gerð (study) ta nð her ita sal brækis or
not. for ondrak kan wī bræk blak tœka (types)
or grösar tœka. in rusjak ar smol and grös-
staba di sam mit onli an (3) ættakla ætð tœ (36)
staba. ði ant þap lœrnen in þildhud þad bewaris
ol ðru liþ unferandrȳ ta stroþu ðim erin and lȳtik-
mak riðan and skriþan. ði les unnütlik lœrniþ
wī bördnis mit, ði mœr kan wī gerð ðim nüt-
likit, ðim fœnit and ðim gudit.



— l e s n d. —

§ 87. h o l i l ŭ k o g o d t e l.

(the gospel of saint luke.)

h e d i t¹ p k.

(compare with chapter XV. in luke.)

vörs 1. ĵen drod nŕ ontü hŕm ol dŕ tölŕa²
and sündŕa³ for ta hör⁴ hŕm.

2. and dŕ farisŕs and skriptwŕsa⁵ mörmöro,
saand: ĵis man nemeĵ⁶ sündŕa and ĵteĵ⁷ mit ĵem.

3. and hŕ spŕko ĵis lŕkna⁸ ontü hem⁹, saand:

4. ĥat menĵ¹⁰ ov ũm havand an lŕ¹¹ ĵipa, if
hŕ lŕs anŕ tem, doĵ not lŕv dŕm rŕ (90) and ũn
(9) in ĵŕm wŕldna and aftrgŕ¹² ĵat ĥŕŕ is ferlŕsn¹³,
ontil hŕ fŕnd itm?

5. and ĥen hŕ haĵ fŕndn¹⁴ itm, hŕ laeĵ itm on
sŕn ſŕldra, mit frŕd¹⁵.

6. and ĥen hŕ kumeĵ hŕm, samkoleĵ¹⁶ hŕ sŕn
frenda and nŕbora, saand ontü ĵem: frŕd ũm mit
mŕ; for ĵ hav fŕndn mŕ ĵŕp ĥŕŕ wos ferlŕsn.

7. ĵ sa ontu ũm, ĵat lŕkwŕs frŕd worĵ¹⁷ bŕ in
hevn ŕvr am sündŕr ĵat berŕeĵ¹⁸, mŕr ĵan ŕvr rŕ
and ũn gerŕta, ĥŕŕ nŕd na berŕŕg.

8. ĵŕr ĥat mana¹⁹ havand pŕ²⁰ silvrstŕka²¹, if
ha²² lŕs am²³ stŕk, doĵ not tind²⁴ am lŕĵt and swŕp
ĵŕm hŕs, and sŕk flitli²⁵ til ha fŕnd itm.

9. and ĥen ha haĵ fŕndn itm, ha samkoleĵ
sŕn²⁶ frendas²⁷ and nŕboras, saand: frŕd ũm mit

mī; for i hav fīndn ĵīm²⁸ stük ĥī ĵi had fer-lūsn.

10. līkwīs, i sa ontū ūm, ĵer is frød in hevn in ĵīm bībī ov g o d ō³⁰ a n j e l a ōvr am sündīr ĵat bertē.

11. and hī sad: an gewis³¹ man had an sōna³².

12. and ĵī ūŷar³³ ov hem sad tū sīn fadī³⁴: fadī givō³⁵ mī ĵīm gwdstīl³⁶ ĵat tūfole ĵ mī. and hī tīlūd³⁷ twīn hem sīn guds.

13. and not māŷ³⁸ das ĵerafr samlo³⁹ ĵi ūŷar sōn olit⁴⁰ sam and riso intū am farof land⁴¹; and ĵer wasto sīn guds mit ōvrduik⁴² livīŷ.

14. and ĥen hī had spendo olit arīso ĵer an mīti gehupr⁴³ in ĵat land, and hī begino ta⁴⁴ bī in wont.

15. and hī gōd and fūgo⁴⁵ sig⁴⁶ tū am būrgīr⁴⁷ ĵatō⁴⁸ land; and hī sendo ĥīm intū sīn fīlda ta fīd swīn.

16. and hī wud fan hav fīln sīn beli mit dīm⁴⁹ huska ĵat dī swīna did īt; and naman⁵⁰ givo ontū ĥīm.

17. and ĥen hī kumo tū sigself, sad⁵¹ hī; ĥē mang ĥīrn dalōnīma⁵² mīnō⁵³ fadī hav bred īnuf and ta spar, and i umkum⁵⁴ mit hupr!

18. i wil arīs and gō tū mī fadī, and wil sa ontū ĥīm: fadī, i hav sündn ganst hevn and befōr ĵēm.

19. and am na⁵⁵ mör wörʒi ta kolis⁵⁶ ʒi sön;
makö⁵⁷ mɪ as anə ʒi hɪrn dalönɪma.

20. and hɪ arɪso and kumo tū sɪn fadɪ, but
hən hɪ was yet an grat wa of, sɪd⁵⁸ hɪn⁵⁹ fadɪ
hɪm and had mitlɪd⁶⁰, and runo, and folo um⁶¹
hɪn hals⁶², and kiso hɪm.

21. and ʒi sön sad ontū hɪm: fadɪ, i hav
sündn ganst hevn, and in ʒi sɪt, and am na
mör wörʒi ta kolis ʒi sön.

22. but ʒi fadɪ sad tū sɪn dɪnɪra⁶³: fərʒbrɪpə⁶⁴
ʒɪm best klɪd⁶⁵ and put itm on hɪm, and put am
rɪp on hɪn hand, and ʒas on hɪn futa⁶⁶.

23. and hɪrbrɪp⁶⁷ ʒɪm fatn kaf, and slotr⁶⁸ itm,
and let us ɪt and bɪ meri.

24. for ʒis mɪ sön wos ded, and is alɪv gen;
hɪ wos ferlʊsn and is fɪndn. and ʒa begino ta
bɪ meri.

25. but hɪn ɔldast sön wos in ʒɪm fɪld; and
as hɪ kumo and drod nɪ tū ʒɪm həs, höro⁶⁹ hɪ ge-
tön⁷⁰ and dansən⁷¹.

26. and hɪ kolo ən ʒɪn dɪnɪra (tū sig) and
asko hət ʒɪsɪt⁷² mɪno.

27. and hɪ sad ontū hɪm: ʒi brɔɪ⁷³ is kumen;
and ʒi fadɪ haʒ slotrn ʒɪm fatn kaf, fərʒat⁷⁴ hɪ haʒ
gennemen hɪm sɪʃr⁷⁵ and sænd.

28. and hɪ wos apri and wud not ingə⁷⁶;
ʒerfor ɛtgəd hɪn fadɪ and erböno⁷⁷ him.


29. and h_i ansrand, sad tū s_in fad_i: ak! _ʒis ma_y⁷⁸ y_ira d_in i _ʒem, n_iʒr ɔvrtredo⁷⁸ i at eni t_im _ʒi gebid⁸⁰; and yet _ʒ nevr givoest m_i am gøtet⁸¹ _ʒat i m_it meridū⁸² mit m_i frenda.

30. but as sūn as _ʒis _ʒi-son wos kumen, h_i haʒ fersli_n⁸³ _ʒi guds mit hōra⁸⁴, hast _ʒ slotrn for h_im _ʒi m fatn kaf.

31. and h_i sad ontū h_im: m_i son, _ʒ art olt_im mit m_i; and olit _ʒat i hav is _ʒi n.

32. it wos s_imli⁸⁵ _ʒat w_i _ʒud meridū and b_i glad; for _ʒis _ʒi brø_i wos ded and is al_iv gen; and wos ferlūsn and is genf_indn.

§ *bp.* gewördalist and anmarki_a.

 as i wud fan giv d_im r_id_ira as muʒ ins_it intū _ʒi m amerikaʒ or dø_ʒ-i_ʒliʒ sprak as mögli mitst wastand _ʒi m t_im and papr mit blos i_ʒliʒ erfakinga wil i mak m_i kl_irū in amerikaʒ, and _ʒen kl_irū _ʒi m kl_irū (explain the explanation). i am begarlik (solicitous) _ʒat ger_id_ira (students) ma erhøld (obtain) sō grōs ām list nū wōrda _ʒat _ʒa kan hav sum dūbar (practical) nūts (utility) hātō _ʒa lōrn, in br_ifskri_ban (letter-writing), and olsō hav sum gewin (profit) _ʒi n sprak in tokan tū d_im ferʒ_idi (different) gefolk_iʒis (nationalities) _ʒi n jōrmanik ras, h_iʒ _ʒa unzw_ifli worʒ

hav as dī wōrda brækn in þis sprak ar ol feran-
wōrda (union-wōrds), onli ferandrn ta mak tem
ordsetikar and rúlmasikar.

¹ hedit=chapter, from *head* and from þim olge-
mjn nakin (neuter) undrþjáluel (differen-
tiator); it, hedit, as chapter, is from þim fer-
liti (diminutive) ov hed, in latin *caput*.
hedit, heading, smolar undræbtjliþ (sub-
division).

² tölþra=publicans, farmers of the taxes or tolls.

³ sündþra=sinners; wī nīd þim wōrd *sin* ta stand
for *sense*, as it ursþrþpli did; a. s. sinnan, ta
þink, ta ætþjnd þim sin (sense) mþniþ; jörm.
sinn; sk. sinne, mþning; ta dā roþ or sünd
wos in a. s. sundian; o. d. sunde; jörm.
sünde; sk. sünd. for ta æfrikt (establish)
gestim (harmony) hav wī ferandrn
(changed) þis wōrda and genlþfn (revived)
dþim öld bedøtþa (significations).

⁴ hör=hear; ta hör, unlþk hþr (here).

⁵ skriptwþsa=scribes, scripture wise ones.

⁶ nemeþ=receiveth; a. s. niman.

⁷ þteþ=eateth; dī öld *est* and *eth* kþpn.

⁸ lþkna=parable; na öld þap ov nas, ness.

⁹ hem=them, ganstfal, hþkin (masculine). sþ
chapter *þk* § 8 (pronouns).

¹⁰ menþ=man. or woman; a, s. menisc.

- ¹⁴ lō=100; s; chapter *þk*, § *ai* (alph. numerals).
- ¹² aftrgō=gō aftr, an samsetand ordset fortrekis (is preferred); as it is malandar (picturesque, painting) and kōikar (more majestic) þan sō maȝ treni wōrdlina. for þim sam ūrsak, fōrtrek w; olsō am b;gn (inflected) ferliķu as havand mōr hōi and stroȝi (strength).
- ¹³ ferlūsn=lost, from lose, as þi þentim midwōrd lūsn m;̃t ferwekslis (be confounded) mit þim wōrd *loosen* (made loose) hav w;̃ forplasn þim ferþiduel *fer*, ferlūsn (lost), not lūsn (loosen).
- ¹⁴ f;̃ndn=found (s;̃ spraklōr, § *r*).
- ¹⁵ frōd=joy; a. s. freod; jōrm. freude; sk. frūd, or frōjd.
- ¹⁶ samkoleȝ=to call together, or sam.
- ¹⁷ worȝ=will, in þim sin (sense) ov bekumand.
- ¹⁸ berūeȝ=repenteth, f;̃l sori for.
- ¹⁹ manā=woman, manā is f;̃nar.
- ²⁰ pō=ten, pōt mitlōt, ō nat (naught).
- ²¹ silvstūka=pieces of silver, samsetwōrda brōkn hēr mōgli for ta erhōld more hōi and stroȝi.
- ²² ha=she, ferandr;̃n for gestimō sak.
- ²³ am=an, ganstfali ȝap ov an.
- ²⁴ tind=ta l;̃t, kindle, tūset f;̃r.
- ²⁵ fliti=diligent; a. s. flit; jōrm. fleiss; sk. flid.

²⁶ *sīn*=his; a. s. *sin*; jörm. *sein*; but *brækis* *önli* *hen* it bakwend on *īm* *umsa* (subject), *uīr-wīs hīn* (his) or *han* (her) *brækis* (is used), as, "John gave his brother *his* book;" *hat buk?* *jonə buk* or *brōnə buk?* if *ī* ant (first) *ēgl* (idea) *mīnis*, *īen sa wī*: "jon givo *sīn* *brōī sīn* buk," but if *ī* ant (second) *ēgl* *mīnis* *sā wī hīn*: "jon givo *sīn* *brōī hīn* buk." *īis* is *ī* skandinaviak *dū-wīs* (method) and *ī* best for us *tā folə* in *īis* *besondri fāl* (particular case). *īis* *bræk* ov *sīn* and *hīn* wor_ī, *hen* it *lōrnīs*, *fōrbē* (prevent) *muī* *ferwekslīp*.

²⁷ *frenda*=female friend; a. s. *freundyn*; jörm. *freundin*.

²⁸ *īm*=*ganstfali gestalt* (form) ov "*ī*."

²⁹ *bībī*=presence, from *bīp bī*, or *at*.

³⁰ *g o d ə*=of God, *ī* *bīgn* ordset *fōrtrekis*.

³¹ *gewis*=certain, from *wis*, *tā nə*.

³² *sən*=son, *undrfīdn* from *sun*.

³³ *uūpār*=younger, ar *wellētikar*.

³⁴ *fadī*=father, from *fad*, *ēspīkn* (pronounced) *fahd*, parent; *fada*, mother, *ī* *hakin* (feminine) *fad*, or parent. an ser *īrūsīktik* and *wīdrījand* *ēgl* *undrlī* *īis* *namgīvand* ordset. *ī* *ēgl* (idea, from *ēg*, eye, and *l*) is *tā* *erhōld* (obtain) *īm* *gratast* *anzal* *selfklīri* and *īrūsībar* *ablīdn* and *wellēstand* *wōrda*,

and as *fú* *wiljusi* (arbitrary) *benamipa* (terms) as *mögli*. for *ʒis* *ʒrsak* *sa* *wɪ* *olsə* *brəɪ* (brother) and *brəɑ* (sister), *spani* *hermano* (brother), *hermana* (sister); *vola* *pük*, *blod* (brother), *ʃɪ*-*blod* (sister, she, brother); *fat* (father), *ʃɪ*-*fat* (mother, she-father). *ʒɪ* *hedʒot* *undrlɪ* *and* *ʒis* *namwɪs* is *ta* *fərʒ* *gə* as *oftn* as *mögli* from *ʒɪm* *nən* *tʌ* *ʒɪm* *unnən*. *hər* *wɪ* *onhit* *sə* *ser* *am* *olge* *mɪn* *ɛgl* as *hɪ* *kin* and *hakin*, and *ər* *sə* *wel* *fərʃɪn* (provided) *mit* *ʃört* *təkna* for *ʒis* *ɛgla*, *kan* *wɪ* *in* *maɪ* *fala* *gɪv* *ordseti* *nama*, *hɪʃ* *ər* *wel* *ɛti* and *ser* *litik* *ta* *lörn* *bɪ* *ʒɪm* *hul* *wörld* and *yet* *ənli* *brək* *ɛr* *ən* *jörmanik* *ge* *mita* (materials).

³⁵ *givö*=pray give; *ʒɪ* *wɪʃʃap* (optative form).

³⁶ *gudstɪl*=part of the goods.

³⁷ *tɪl* *ʌd*=parted, from *tɪl*, part, and *ʌ*, *dʌ*.

³⁸ *maɪ*, *mani*; *ʒɪ* *last* *erʃɪn* (appear) *ɑfr* *ɛr* *ord* *set* as *ʒɪ* *ənʃɪp* *wörd* (adj.) of *man*, *many*, a. s. *manig*, or *manic*; sk. *mange*.

³⁹ *samlo*=collected; a. s. *samnian*; jörm. *sam* *meln*; sk. *samla*; fr. *assembler*.

⁴⁰ *olit*=all things, from *ol* and *ʒɪm* *nakin* (neuter) *ɑfr* *silb* it; jörm. *alles*; sk. *alt*. *bɪ* *adand* *ʒis* *silb* *it*, *nɪd* *wɪ* *not* *genfeɪ* (repeat) *ʒɪna* *sə* *həfi* (frequently).

⁴¹ *land*=country, but *land* is *land*.

- ⁴² *ovrdúik* = riotous; sk. *öfverdådig*.
- ⁴³ *gehuþr* = famine; *ge bīand an samland* (collective) and *fermøri* (augmentative) *før-silb, mak gehuþr mīn huþr in am grat grad*.
- ⁴⁴ *ta* = to, an unendl *tøkn* (infinitive sign).
- ⁴⁵ *fūgo* = joined; a. s. *fægan* in *gefegan*; *jörm fūgen*; sk. *foga*, or *föie*.
- ⁴⁶ *sig* = him, or herself; *befør erklīrūn*.
- ⁴⁷ *bürgīr* = citizen.
- ⁴⁸ *jatø* = of that.
- ⁴⁹ *dīm* = the, *mörzal ganstfali* (pl. obj.)
- ⁵⁰ *naman* = nobody, none; *jörm. niemand*.
- ⁵¹ *sad hī* = he said; *ī stsa* (predicate) *plasis befør īīm umsa, hen sumīīg has ant bīn san; uīrwīs aftr for abweksliīgø sak. īīs skriībwīs* (method of writing) *anbefalis* (is recommended) *serik bī herbert spencer* in *hīn "Philosophy of Style."* *īīs dūwīs worī olsø giv us am gratar satsfrīdum, as wī kan brøk bōī skriībwīsa*.
- ⁵² *dalönīma* = day-wagers; *īm bīand īī tøkn īīn pørsni nemīr* (receiver) *lönø* (of wages), as *īm in paīm* (payee); *īīs wörd mīn hens day-wage-receivers*; *jörm. taglöhner*; sk. *daglönare*; *lön*, wages, pay; a. s. *lean*; o. h. *jörm. lon*; goth. *laun*; *jörm. lohn*; sk. *lön*.

⁵³ mjnō=of my, bj adand þim onfaltōkn (poss. case sign) "ō, "or "nō" dū wī ad ov.

⁵⁴ umkum=perish. letō mī erklīr dīm kumand wōrda mitōt spraklik (linguistic) ferlīkū (comparisons), as it uptak sō muþ rūm. ol dī nū wōrda ar takn strati or umstrati (indirectly) from anglo-saxon her mögli and þen from dōþ (jörman) and a fu from þim skandinaviak, her þa hapn ta hav fort gemit līk ƿr on iþlīf. her nīþr hav fitand hōmwōrda hav ī in a fu fala takn þim frīdum ta sambþ dīm nīdn wōrda ƿtov ƿr on grēndwōrda and ƿr ūrōld (ancient) fōrsilba; for bjspīl: getel, gewōrd, etc. ī mīt þō þim ūrsprīþ ov evri wōrd ī brēk and giv dīm beveggrūnda (motives, reasons) for þ ferandriþ, but dī rīdīra wud trūþīnli raþr sī þim sprak mitōt sō muþ erfakiþa (discussions). enian (anyone) kan sī þat wī hav prūvn (tried) ta bī as ōldhōldand (conservative) as mögli for þim gudō (good of) þrūsiktikī (transparency), rūlikī (regularity), wellōt (euphony) and feraniþ (union) on am brod jörmanik grēndla (foundation).

⁵⁵ nā=no; ferandrn ta fōrbþ itō līkna mit *know* (nō).

- ⁵⁶ kolis=is called; an ser bekvem (convenient) strati liðsþap (passive form).
- ⁵⁷ makö=please make, brækn önlí ta þu hæ it kan brækis þen wí wil.
- ⁵⁸ síð=saw.
- ⁵⁹ hín, hís, þen not bakwendi.
- ⁶⁰ mitlið=compassion; from mit, and lið, suffer. *lie*, an *folshuð*, ferandris tū *log*, a. s. leogan; goth. loga; jörm. lügen. þis ferandið worð also make itm ferðið from *lie* (recline). it is bad ta hav an (2) suð wörða alík.
- ⁶¹ um=around; sí dím fersilba.
- ⁶² hals=whole neck; a. s. hals; jör., sk. and d. hals.
- ⁶³ díníra=servants.
- ⁶⁴ fœrþriþa (gebiðsþap, imperative form).
- ⁶⁵ klíð=robe, long coat.
- ⁶⁶ futa=feet.
- ⁶⁷ hýrþriþ=bring here, or hither.
- ⁶⁸ slotr=kill. dí dœ, skandnaviak and holandik þíbla bræk am besondrikar (more special) benaml (term, denomination) and sá in-stedö "kill the calf," *slaughter it*.
- ⁶⁹ höro=heard; *hear* and *here* ar alík, hens ferandr wí þím ant tū *hör*, jörm. hören, skand. höra; and þím latar tū *hýr*, grad (just) as

wī hav andrn (modified) *lie* (falsehood) tū
løg and bakhold (retain) *lie* (recline) and
 skriþ itm *li*,

⁷⁰ getōn=music. as þer is na wōrd in eni þīn jōr-
 manik spraka for *music*, musto wī sambæ
 (construct) am þī best wī kwd.

⁷¹ dansan=dancing. þis wōrd is þi unendli (in-
 finitive) namwōrd (noun) ov dans, and
 brækis þen wī fortli hindet (point to) tū
 am handliþ (act), but iþ brækis instedō ær
 þen wī hīg (desire) ta kol gratar upmark-
 sumna tū hat wos dun or san, in jōrm. schrei-
 ben and schreibung; sk. skriven and skriv-
 ning; am. dansan and dansiþ.

⁷² þisit=these (things); bi adand þīm nakin *it*,
 ær þīa mitferstandn (implied).

⁷³ brōi=brother. sī anmarkiþa (comments) undr
 fadī, zaln (number) 34.

⁷⁴ forþat=because; a. s. fordhat; sk. forði.

⁷⁵ sīþr=safe, sure, secure.

⁷⁶ ingō=enter, gō in; ingō is stroþar.

⁷⁷ erbōno=entreated, from er, and bōn, prayer,
 a. s. bene (prayer), l. jōrm. bene, ta bōn
 (pray) mit fīliþ and ōrnestna.

⁷⁸ maþ=many, fortūn (abbreviated).

⁷⁹ ōvrtredo=transgressed.

⁸⁰ gebid=command.

- ⁸¹ gøtet=kid; but kid brækis olsø for hīrf (deer),
gøtet namis aftr (according to) am olgemīn
ʒrūsiktik plan (sī chapter *pē*, § aū).
- ⁸² meridū=mak meri; ū, or dū, bedūwōrdla
(verbalizers); be is oftn brækn as am bedū-
wōrdl, as an sīg, ta besīg; fīr, ta befīr.
- ⁸³ fersliþn=devoured, slung away; jōrm. ver-
schlingen.
- ⁸⁴ hōra=whores; harlot is not jōrmanik.
- ⁸⁵ sīmlī=fitting, as *meet* has am uʒr bedōtiþ (sig-
nification) olsø, hav wī tākn am uʒr and in-
givikar (more suggestive) wōrd.

l e s n d.

§ bb. "Une Leçon de Géographie." (øvrsetn from ʒīm fransi.)

frans ol betraktn¹ is ʒī fönast² land ʒrøpø, for
it is ser grøs³, ser riþ and ser frūtbar⁴. it is not
sø worm as in italī and span, nor sø køld as in
danmark and swīdn. paris is ʒī hedstad⁵ and
olsø ʒī grøsstad⁶ ʒīn kiþdum. dī hedinkumkela⁷
ar from gewōrkla⁸ and wīn. ʒī abland⁹ ʒampanø
fersaf¹⁰ ʒīm best wīn ʒīn gans¹¹ kiþdum. dī fran-
sis ar an brav and gīsti¹² folk¹³ and ar benøn¹⁴
for ʒar fönigesmak.¹⁵

¹ considered. ² most beautiful. ³ large. ⁴ fertile. ⁵ capital. ⁶ metropolis. ⁷ principal resources of income. ⁸ factories. ⁹ province. ¹⁰ furnishes. ¹¹ entire. ¹² spirited. ¹³ people. ¹⁴ noted. ¹⁵ beauty-taste.

§ *bt.* R i j k d o m e n K u n d e .

(øvrsetn from þim holandik.)

welþ and kundi¹ ar not instand² ta hapimák dīm menfa. tūgn and godfīr øvrtref³ dīm fōrik⁴ in ol hinsikta.⁵ an klīr ferstand⁶ and an guð wil samparn worþ wegþaf⁷ iþn dīm gratast hindriþa.⁸ trū godfīr lī twīn an (2) starþenta⁹, þi an ablīd tū øvtrø¹⁰ and þi uþr tū wantrø.¹¹ an sænd helþ, an klīr ferstand and an guð gewisn¹² worþ dū mōr ta hapimák dīm menfa þan olit els sambīndn. man tind not am līþtl¹³ and put itm undr am buþl, but on am līþstik; and it givēþ līþt tū ol þat ar in þim hēs. (mat. k: 15.)

¹ knowledge. ² able. ³ excel. ⁴ former. ⁵ respects. ⁶ understanding. ⁷ clear away. ⁸ obstacles. ⁹ extremes. ¹⁰ superstition. ¹¹ unbelief, misbelief. ¹² conscience. ¹³ candle.

§ *bd.* B ö n (prayer).

(øvrsetn from þim norwaik-danmarki.)

“on krīstø bōrþda.”

l o r d g o d hevnli faði! wī þank þēm for þi grat gnad¹ and būsuhartikī,² þat þs hast letn

ʒi lɪb³ s ɔ n ɔntak ɛr flɛʃ and blud and bi h i m
 gnadli helpn us from sünd and evrlastand deʃ!
 wɪ bön⁴ ʒəm upliʃt⁵ ɛr harta mit ʒi hɔligɪst, ʒat
 wɪ ma bi ʒankfʊl for suʃ gnad, and ʒermit tröst⁶
 us in ol ɛr ilend⁷ and fersɪkip,⁸ and atlast worʃ
 forevr blesn⁹ bi mitlɔ¹⁰ ʒi lɪb s ɔ n, ɛr l ɔ r d j e -
 s u s k r i s t, hʊ mit ʒəm liv and rʊl in ʒim hɔli-
 gɪstɔ anikɪ,¹¹ ʌn trʊ g ɔ d from evrlastɪŋ tʊ
 evrlastɪŋ. letsɔbi.¹²

¹ mercy. ² compassion. ³ dear (lɪb, dear, be-
 loved; tɛr, dear, high-priced, and dɪr is deer,
 animal). ⁴ prayer (a. s. and l. j. bene; sk. bön.
 fɪnast wörd wɪ kan fɪnd. prayer is fr.) ⁵ light
 up. ⁶ comfort. ⁷ misery. ⁸ temptation. ⁹ blessed,
 saved. ¹⁰ by means of. ¹¹ close union. ¹² amen
 (letsɔbi).

§ 6k. Svenska Språkets Utbildning.
 (development of the swedish language.)
 (ɔvrsetn from ʒim swɪdni.)

ʒrʊ am grat unzʊl fɔrtrefli¹ diktɪrɪʃ² and wɪs-
 ʃɪpi³ ʃriftslɛlɪr⁴ had ɛr fadatu⁵ at ʒis tɪmlɔfɔ⁶
 intred⁷ (1809—1846) winen am hi grad ɛtbil-
 diŋ.⁸ ʒi spraklɔr ferbetros⁹ bi mörɪ¹⁰ ferasɪr¹¹,
 as ʒi fadatu¹² wʊrdo¹³ nɛ införn¹⁴ as ʌm besondri¹⁵
 lörnzwig¹⁶ in dɪm gemɪnskʊla¹⁷ in ʒim yɪr pɛlɔtɔ
 (1836) ɛsgivo¹⁸ ʒi swɪdni plantskʊl¹⁹ ʌm swɪdni
 spraklɔr, hiʃ bildos²⁰ ɔn grʊnda²⁰ ʒat hav sins

möstli wordn²¹ olgemjnli²² antakn.²³ jis san²⁴
spraklor ferfasos²⁵ bj *lars magnus en-*
berg, an hotijr,²⁶ djd 1865.

¹ excellent. ² poetical. ³ scientific. ⁴ authors,
placers of writings. ⁵ mother-tongue. ⁶ period,
time-run. ⁷ treading or stepping in. ⁸ culture,
development. ⁹ was improved, for-bettered.
¹⁰ several. ¹¹ composers, in the sense of authors.
¹² became. ¹³ introduced. ¹⁴ separate, special.
¹⁵ branch of learning. ¹⁶ common schools. ¹⁷ pub-
lished. ¹⁸ academy. ¹⁹ was built, constructed.
²⁰ become, past participle. ²² generally. ²³ adopted.
²⁴ said, past participle of sa, say. ²⁵ was com-
posed. ²⁶ professor.

l e s n k.

§ *bg.* Erinnerungen aus Schiller's
Gesprächen im Jahre 1801.

(reminiscences from schiller's conversations in the
year 1801.)

(övrsetn from *şım döj.*)

man kud mak *şım menş* intü am haf god, if
man wos instand¹ *şru erzij*² tu wegtak from *şım*
ol *fır*. naşij in *şım wörlđ* kan unhapimak *đım*
menş a s *fır* alon *dü*. *dı* ivla şat wırkli³ mıt us
ar seldn⁴ and nevr sō bad as şos *hiş wı* *fır*. *dıra*⁵
hav *hırin* am förzüg.⁶ *şı* oks, *hiş* lıdis tu *şım*

slotrbenj, fīr not ʒīm strøk befōr it hit him.
uptū ʒis grad fīrlesnanō⁷ ʒuð ʒi menʃ hinget⁸ ʒrū
hīn klīr brīt ferstand.⁹ īr¹⁰ ʒuð sīk ta wegrid¹¹
ʒīm īvl ʒat lī in hīn wa, but itm not *fīr*.¹²

an glād, meri gemūt¹³ is ʒi kel¹⁴ olō¹⁵ adlit¹⁶ and
gudit. ʒi gratastit¹⁷ and ʒōnastit ʒat evr hapnen¹⁸
flōð stō suʒ am stimīq.¹⁹ na dark sōla hīj ōnli
bemōrn²⁰ ʒīm fergonhūd²¹ and fīr ʒīm tūkum²² ar
faik²³ ta fas²⁴ dīm hōlikast ʒgblika²⁵ lifō, ta ge-
nīs²⁶ and ta wīrk²⁷ as ʒa ʒuð. erinīq²⁸ is not swīt
tū ʒem and ʒīm tūkum not trōstand.²⁹

ʒat man is oltīm wōrʒful,³⁰ hīj ergrab³¹ am be-
stimī³² ganstend³³ hulli and mit am ōrnest sōl.

ʒi künstīr³⁴ ʒuð liv mit sīn yīrlō,³⁵ but not bī
itō gefafl.³⁶ hī ʒuð help sīn samtīmika³⁷ but tū
hāt ʒa nīd, and not blos³⁸ tū hāt ʒa lob.³⁹

¹ able. ² training, education. ³ really. ⁴ rare.
⁵ animals. ⁶ advantage. ⁷ of fearlessness. ⁸ attain,
reach up to. ⁹ understanding, intellect. ¹⁰ he or
she. ¹¹ remove. ¹² *fīr* setis last ta giv itm serik
stropj. ¹³ condition of mind, feeling, mood.
¹⁴ source. ¹⁵ of all. ¹⁶ noble things. ¹⁷ greatest
things. ¹⁸ happened. ¹⁹ humor, feeling. ²⁰ mourn.
²¹ past events. ²² future. ²³ capable. ²⁴ compre-

hend, fathom. ²⁵ short moments, loſt inuf ta oþn
 and ſut dīm æga (eyes). ²⁶ enjoy. ²⁷ act, operate.
²⁸ memory. ²⁹ comforting, soothing. ³⁰ valuable.
³¹ take hold of. ³² definite. ³³ object. ³⁴ artist;
 künst, art. ³⁵ century. ³⁶ created thing, or tool.
³⁷ contemporary. ³⁸ merely. ³⁹ applaud, praise.

l e s n g.

§ þf. brīfweksliþ.

(correspondence.)

f o r s þ i j .—brīfweksliþ is ser nütalik tū uþuþ
 perſona. it has am feradland influſ boþ on þim
 ſkrībþr and on þim ækrībþim. for ta ſkrīb am
 brīf is it nīdwendik ta þink, ta erſin, ta erin, ta
 fīl, ta luv, and þen ta ætfinð dīm beſt wīſa ta
 plas þis umſtanda on þim hit papr as ſamhangli
 and dötlik as mögli. na uþuþ erſon kan þrūgō
 ol þis mīndi anſtreþiþa mitæt ferbetrand ferſtand
 and hart. brīfſkrīban inſrinkis tū na ſerik gen-
 ſtēnd, but þi ſkrībþr erlæſis ta ſkrīb grad as þr
 wud tok. eniþiþ worþ dū in am brīf, þat is not
 ganſt gud ſitna (mōrals). it is oftþ þat dī ſim-
 andli trifli and unwati ſþīkuma (topics) ar dī
 inhīvikast. wī kan not ol inhīvis in ſtarlōr,
 grūndlōr and ſtatōwesn. an brīfweksliþr kan
 ſkrīb abæt eniþiþ hīþō þr wud ſamtok. her uþuþar
 erſona kan hav þim gelanhwad ta brīfweksl mit
 gebilðn ōldar ferwanta is it muþō wōrþ tū boþ

tjluma (partis). ʒi antɪr belörnɪs and ʒi antɪr upwormis bi ʒim brɪt and hœpful ʒgla dɪm qupa. aftr am rɪpar ɔldum rɪʒɪs, as for bɪspɪl, from ʒim ɔldum ɔ pɔ tɔ to, i ʒɪnk it wɜrdo bi an gud umstand tɔ hav frenda ʒɪn uʒr kin mit hɜm tɔ brɪfweksl. for am gud qup man tɔ weksl ʒota and fɪlɪpa mit am gud qup ladi worʒ ferbetr and ferfɪn bœʒo ʒem. in skɪrbɪn suʒo brɪfa worʒ bœʒ, gebɪrplɪ, bekum kɜrfular in ʒɪn ʌdɪrɪkɔ ʒan henskɪrbɪnd tɔ am ʒarɔ ɔn kin. brɪfskɪrbɪn fersɔmɪs oftn for wont ɪnhɪvɔ. mœfɔld brɪfa skɪrbɪs in ɔl landa bi qup ɛrsɔna for tɔ ɪb ʒɪg in ʒɪs ɔr ʒat sprak. dɪ ʒota and fɪlɪpa worʒ bi dɪ sam as ɪf skɪrbɪn in ʒar ɔn sprak. ʒat an grɪt kel ɪnhɪvɔ must it not bi tɔ hav am ferbetrɪn and ʒɔn sprak tɔ skɪrbɪn. an sprak tɔ ʒɪnk ɪn; an sprak lɪtɪk tɔ lœrn mit rɪlɪk spraklɔr and lɪtɪk stabɪg and nɔ grɔsstɔbɔ tɔ ferwɪr dɪm lœrnɪma. ʒɔn ʒota and ʒɔn sprak worʒ ʒus samgɔ. ʒat ɪnhɪvɪ frɪkɪlɔ bœʒ gerɪdɪs and gerɪdɔs kɜn hav mit ʒɪs ʒɔn ɔmerɪkɔʒ ɔr ɪɪlɪʒ-dœʒ sprak. ʒa worʒ pœfɔld bezalɪs for ʒɪm tɪm ʒa wegɪl mit suʒ brɪfskɪrbɪn, ɛrɪn, ɪrtɪlkɪraft, fɪlɪp and skɪrbkɪnst worʒ ferstrɔɪs and ferfɪnɪs. as ʒɪs sprak ɪs an twɪnʒɪp twɪm ɪɪlɪʒ and dœʒ worʒ dɪ lœrnɪma ɛrhɔld ɔm trɪuar ɪnsɪt ɪntɔ ʒɔs sprakɔ and worʒ bi betr ɪnstand tɔ lœrn ɔn ʒem. i wɜd bi glɪd tɔ nem mɔy brɪfa from suʒ lɪb lœrnɪs and lœrnɔs. ɔl i

wil ask þem for mi help and ansrand sú wel-
kumen brífa is þat þ skríb and skríba inslíš ön
(5) ansentstampa; an (2) senta for þim bak-
wendi bríf and en (8) senta for mi undrriktu.
pö (10) senta in silvr ma also samrölis in papr
and lais in þim lavar (lower) left hand kornr
and sendis tú mi. i wil karfuli ríttu (correct)
folta and bakskríb tú mi brífwekslíra. þer is
muþ fergnúg ta wörk mit gerðis and gerðas.
þen er sprak has not yet inuf wörda must íplíþ
brökis til wí kan fórþríu mör wörda.

§ þv. frendþípbrífa.

(letters of friendship.)

deköra, þöwa, rímunþ 7t, 1863.

líb fadur and fadar!

i hav þin hír in þis nú plas önli an wök, but i
hav þínkn abót um and abót mi bröf halvör
and mi bröas anni and súsana ol þi tím
sins i kumo hír. u nó i hav nevr þin awa from
höm. lastnítö i kud not slíp til aftr midnít wegn
hömsikna. if u had dweln bö or tö mıtis from
hír i wud hav runen höm on fíða and bak gen
on píða, as wí hav na hörtel (recitation) on þos
an (2) das, but ak! u ar övr anlö mıtis of.

þis is an fórþrakand stad for skúla, for þíspí
þi "norsk-lutherske college" and þi "brecken-
ridge normal school," her gemín skúltíþa bere-

dis from kō tū lō mītijs in umfay. i hav sijn and
hörn muḡ sins i kumo hīr. on dīm strīta and in
dīm stōra samtōk man oltīm abōt ḡim grat krīg.
ḡi stathōldīr ƿrō stat hōldo am spī in ḡim rath̄s
yestrda. hī is an ser gemūtlik man, and hī givo
us ḡi best spī i evr hōro. i am glad i had lōrnen
sō muḡo reknkūnst and dōḡ befōr i kumo, for i
nīd sō muḡ tīm ta gerīd mī latin lesna. wī hav
olredi kumen tū ḡim wōrd *mensa*, hī mīn an *tīf*.
i ḡink ḡis sprak lēt fōn, but it is ser fwer ta erin.
i hav am gūd rūm in am forsig (private) hōs
mit am uḡr gerīdīr from minis ōta. i līk ḡis
samili ser muḡ. ḡi man has am fūderīstōr. fōr-
yestrda i gōd mit ḡim ōldast sōna and han brōi
ta hōr ḡim stathōldīrō spī. i wīf ū kud hav
hōrn hīm. dekōra is an fīn plas. an flus ḡrū-
run ḡim stad dēn tū ḡim nekst ḡorp and from ḡer
intū ḡim mīsīpi-flus. ḡi zūkt in ḡim skūl is streḡ
sīm it tū mī. wī must upget hafōn ōklōk and
gō tū bed at ūn (9) ōklōk. wī must erhōld
serik al̄ evri tīm wī ƿtgō intū tēn, and ḡi hōtḡa
skōld us if wī kan not hōrtel ƿr lesna. ḡer is an
gerīdīr hīr hī hīs s a n d a g r from kalmar ḡat
ƿr hōtḡīra līk not. hī wīf ta pla and wil not ge-
rīd sijn lesna. i must n̄ endū mī brīf tū ūm, in
līb fadī and fada, skriḡō tū mī straks, straks!
i lōḡ sō ta hōr from ūm. telō h a l v o r,
a n n i and s t u s a n a ta mitinslīs am fū wōrda

tú mī. i hōp hálvør tak guð kar mīnō
kólta til i kum hōm. wotr and ha an (3) tīma
ada, and an litl ōts or kōrn.

ur hingivn sōn

edward jōns.

tú mr. and mrs. jōns.

§ *pr.* ansr tú þīm fōrik bi hīn brōa.

blu mōnds, dan kōnti, wiskonsin,

rīmunþ 14t, 1863.

olōlībast brōi edward!

þi øvrmasi inhīvand and and welkumen brīf
ankumo fōryestrda. it is þi swīfast brīf wī evr
did nem. fadī has skriþn am loþ ermanīþ and
worning tú þsm on maþ ganstenda. hī is so
fīrik þat þs ma kum amuþ bad gefarna and er-
werb bad gewōna. fada has olsō skriþn þsm
am fū wōrda, and sendn þsm sum mōr undr-
klōþa and sum handklōta. hálvør skriþo am
fū wōrda, but hī nevr līko skriþan and rīdan ser
muþ. hī līk fīn horsa and fīs abuv olit. þs nīd
not bi fīrik ōedward þat hálvør wil not
plīg (tend) þi kólta. i nō hī wil, for þat is hīn
gratast fergnūg ta umgōis mit hōrsa and fīs.
þs worþ fīnd tem grōs and fat hēn þs bakkum
nekst yīr. sūsana is oftn askand hēn þs worþ
bakwend. ha has samlo sum hikōrj and wol-
nuta and sum pluma. i dū not nō hējr þs kan

ferstand han skriþan, forþat hæsamrun sijn staba. ha ðu not ðpnkþip sijn *a, e, l, g* and *h*, so þat þs kan undrþid tem from uþr staba. þis is an bisi tþm for farmþra. i kan get tþm ta gō tū skul ðnli evri aftrmidda ðurand rþmunþ, as fadþ wil not hþr fremd help sins þs abriso, so i help fada formiddas and gō tū skul aftrmiddas. i am nþ in *mc'gufeynō* rþdl, *robinsonō* reknbuk, *montþþō* örþbeskriþl, *pineonō* spraklōr, *wilsonō* feranen-statagetel and *pepperrkornō* bodilōr. mis putna m is kþnd tū us, for ha giv us ðnli fort lesnā þþ da. *pepperrrkorrnō* bodilōr hörtelis antþm evri uþr da. þō tū bō minita spndis þþ da at siþan. an das aftr þs livo us had wþ am ser gefali gesamþip in ęr hæþ. þi hördist wos hþr samt mistþr br ęn mit sþn weda and öldast sōna, abþt mþ öldum. ha and i harnift þþm þōni and rþdo tū þþm stad and bak gen in an (2) ęra and bþ (29) minita. i hav not maþ nþs ta tel þþm þis tþm ętn wþ have grad nemen inbidiþ ta bþ bþ-bþik at þþm wediþ ęrō gebrokinþ henri jōns. hþ worþ wedis ta julia hōms at þþm brþdþnō hæþ nekt bþda. þþ brþdanō fada ar zū far of ta hōld þþm wediþ ęer. bōþ þþ brþdþ and brþda ar twþn bo and bþ yþra and flitik folk, sa fadþ and fada, henri jōns worþ get am farm mit horsa and maþ fþs from sþn fadþ, so i þþnk þa worþ get alog wel. i kud tel þþm maþ mörita,

but i must samspar tem for mi nekst brif. bak-
skrib tu mi sun and let mi bi si rulik brifweksli
hil se art awa. i wil rid si brifa tu ola. i lik ta
skrib betr Jan di usra at hom. bi sijr ta skrib
mi am loy brif and let mi no olit abot si gerida
and si samspila and ol di litl hapniga and dugi
lat forkum durand si sta at dekora. i wif i kud
hav bin mit sem and horn sim statholdir iowan
spil. i ferbi si zart luvand broa

anni jons.

the jons.

§ II. luvbrifa.

(ovrsetn from iplif.)

tu am wel kenima.

sikagø, ilinø, limun 15t, 1887.

mi libast julia!

i hav so loy genisn (enjoyed) sim hapina ov
biand annemen as am welkumen gest at si er-
wörfi fadanø hæs lat i skrib mit sim mor getrust
on am ganstend mostø örneshavi watiki tu mi
welfar. from bestandik mitand mit sem and
bemarkand dim mæs (1,000) handliða (acts) ov
luvliki and kjindna hil ferzir si dali lif, hav i
gradwis tusamun mi høpa tukumø hapina mit
sim jot ov besitand sem as itø farir. trø mi, li-
bast julia, sis is na stbrak beifø lidfip, but an

harti and helði erfalg anð loy and worm gerð
 þín þinkart. it is luv grændun on aktip; and i
 fí ðvrbewiðn þat þi kenna minð þi wesn worð lð
 þm ta spúr mi beweggrunda tú itan rít kel.

ma i þen erbön þm ta berat þi on hart, and
 sud i not hav þin mistakn in þim hapi trø þat mi
 fíliþa ar in sum mas bakgünstun, ta bewilik mi
 alþel ta meld þim sak tú þi fada. trø mi, olø-
 lþbast júlía,

þi evr uprítik and anktlik frend

frank brøn.

tú júlía smið.

aftr baknemand am gúnsti ansr from júlía
 skriþ hi tú þim ladinø fadð þus.

§ *tp.* tú þim ladinø fadð.

(øvrsetn from þim iþlið.)

þikagð, minunð 4t, 1887.

arwörþi her.

i wag ta høp þat þu worð kol þi frendli fíliþa
 tú mi þiðand in betraktand am antrag i am áþet
 ta førla þm, in þið mi hapina infasis stroþli.

for am loy tþm þi sønð júlía has had am
 stroþ høld øvr mi hart, and i hav þrsak ta trø
 þat i am not líkgültik tú ham. mi stelip issuþ as
 ta beríktik mi trø þat i kan undrhøld ham in

þím stan (style) behagð híf ha sð wel ferdín,
and híf it has bín þí standik absikt ta fersí þí sa-
mili. as angðand mí bívewsn and gesiníp, í trust
ita ar hinríþi welnðn tú þm ta giv þm fertrust
in þim ætsikt þínð sðnanð hapina.

í hav not, hævr, wagn on eni ædrakli erkla-
ríp mínð fílinga mitæt ant beratand þm on þim
ganstend; as í fíl ðvrratn þat an strat fðrþward
mod is olþim þí best, and þat an fadð gudneman
worþ nevr fernais, þen dí umstanda þín fol berítu
itð bíand bewilikn. ankstlik awatand þim erfalg
þínð erwaíp on þis watik and inhívand ganstend,
ferbí í, her,

þí getrú and gehörsum díní

frank bræn.

tú j. e. smiþ.

§ tb. an wísfípbríf.

(a scientific letter.)

í must stn endú mí skríban as í kan not aríþ
ta mak þim buk muþ grðsar for þim prís í híf itm
seln as í had ta ferfðf nú tðksþapina and bezal
am híf prís for tðksetíp, þð í wud fan hav givn
sum fín erteliþa in þis sprak.

as í hav þðn dím faikþs þín sprak for godlðr
bí ðvrsetiþa from þim bíbl and bí givand am
þörþbðn, samt itð faikí for grúndlðri spraklðri
betraktiþa, olð itð faikþs for brífskríban, wil í

dök farar ta mak itø förjſo fulstandikar, inrök
am wiſſipi brf hiſ i ſkribo tū am löрни frend not
løj agø, hū is bøj an hördist and hötjir.

§ II. bristol, da kənti, dak., pımunj 3t, 1886.

hörd. e. m. moris,

st. pol, minesota.

līb hötjir and hördist!

as ʒs art an hötjir, an sprakist and hördist
(rev.), art ʒs anföld wörjün bi mı. i frankli be-
ken ʒat i hav löرنen mör from ʒi samtök and
brıfwekslan ʒan ʒat ov eni uʒr anlik erson. ʒs
hast am ser fın gelanhud ta dū muʒ gudıt tū dım
folk. ön das in ʒım wøk ʒs tıj in ʒi plantskıl
lıvand ʒsm sum gud frıʒra for selfgerıd, and on
fıdas art ʒs lıvn frı ta bered ʒi prıjona. hat an
fın steliſ for am man ʒat luv sın wörk, as i nø
ʒs dū!

as ʒs tıj am klis in reknlør wil i send ʒsm am
fı ʒgla undr ʒat hed. tūda i fergnüg mı on mı
hømsted ʒtsid ʒi ʒorp bristolø. ʒis is an stormi
da and menʒa and fıs must stā in ʒar ıjōkti hēsa.

līb hötjir, i must tel ʒsm ʒat ʒis is mı dat
(41st) börjda, and evri börjda for dım last pø
yıra has it bıñ mı röl ta dēnskriḃ for tükumi fer-
warıſ am fı dın best ʒgla i kud ʒınk abət on ʒat
da. .i ʒınk i hav bıñ ser geluki tūda and as i hıg

sə muʃ ta mittʃl mʃ ʃota tʉ am besondri frend
 wil ʃ send ʃəm ʃis da ʃat ʃ kol mʃ *stra bōrʃdaʃota*.
 ʃis has naʃiŋ ta dʉ mit ʔr gewōnli umspʃkla,
 namli sprakferbetriŋ, but is anə nʉtslik reknlōri
 gebriŋ, hʃ ʃ fʃl sʃr an man suʃə wōrldumfasand
 hart, as ʃ nə ʃʔ hast, worʃ inhʃvis bʃ ʃim rʃdan
 ʃerov.

§ *ld.* d a y ʃ r u m.

(almanac.)

let us tʃʃl ʃim yʃr intʉ pʃa (13) munʃa and ʃ
 munʃ intʉ bʔ (28) das and hav am lʃpwək an-
 tʃim evri ʔnt (6th) yʃr, hʃ ad tʉ pʃmunʃ and am
stra lʃpwək abʔt atʃim in lə (100) yʃra and let
 us infʉr ʃis nʉ yʃr mit ʃim beginiŋ sumə yʃr or
 munʃ ʃat begin on pʃda and wʃ worʃ erhold am
 ser bekwen inriktn yʃr. wʃ wōrʃ, ʃen, oltʃim nə
 ʃim daum (date) bʃ nəand ʃim da, and ʃim da bʃ
 nəand ʃim daum. for pʃda (sunday) worʃ bʃ
 ʃi ant, ʔnt, pōt and bat (1, 8, 15, 22) and sə on
 mit dʃim uʃr wəkdas. wʃ kwəd oltʃim lʃtikli nə
 hʔ maʃ das from am munʃ tʉ am uʃr, forʃat ol
 munʃa ar likmʃsi loʃ. pʃda wʉrdo not ferstōris.
 as an yʃr bestand in 365 das, 5 ʔra, 48 minita
 and 49 minlina kan wʃ at eni tʃim ʔtrekn genʃli
 hen ta inrʉk dʃim ferʃʃdi lʃpwəka for ta ʔfil ʃim
 gans yʃr.

§ tk. daintilip.

(division of the day.)

let ðim da intilis intū pō (10) ʒra and ð ʒr intū lō (100) minita and ð minit intū lō (100) minlina, and farar let ðim krisl (circle) intilis intū mō (1,000) grada and ð grad intū lō minita and ð minit intō lō minlina, and let, in öřbeskřiban, ðim ant (1st) brodgrad begin at ðim nörþpōl and run tū ðim sǽþpōl önlō (500) grada, þen wī wud na lōngar nīd ta sa fōrmidda and aftrmidda nör nörʒ or sǽþbrodgrad (latitude). as dī lōnggrada (degrees of longitude) run from 1st tū west from ðim beginplas arēnd ðim hul wōrld tū ðim startpōnt from grad 1 tū 1,000 wūrdo þer bī nā 1st- and westgrada. nǽ let us luk at ðim řōn gestim twīn ʒra, minita and grada. as þer ar 1,000 minita in am da and 1,000 grada and olsō 40,000 mītīs (kilometer) arēnd ðim öřbol, kan wī lītik berekn ðim an bī nōand ðim uřr.

þʒ wud řrūřjnli olsō līk ta nō hat nama ī wud giv tū mas and wat. ī giv tem mitst erfakip.

mīta=m.m.

mīta=c.m.

mīta=d.m.

mīto=m.

mītō=d.m.

gra=m.g.

gra=c.g.

gra=d.g.

gro=g.

grō=d.g.

m̥t̥θ = h.m.

m̥t̥i = k.m.

m̥t̥s = m.m.

gr̥θ = h.g.

gr̥i = k.g.

gr̥s = m.g.

gr̥u = quintal.

ton = ton.

l̥ta, l̥ta, l̥ta, l̥to, l̥tö, l̥t̥θ, l̥t̥i, etc.

let ol guds k̥fis and selis b̥i p̥os (10), l̥os (100) and m̥os (1,000), and b̥i m̥t̥os and b̥i gr̥is. h̥i kan not ol folka antak ʒ̥im feranenstata geltordset (money system) as ita ar sneli (rapidly) antakiḡ ʒ̥im fransi ordset mas̥θ and wat. w̥i ot ols̥θ ta hav ʒ̥im sam h̥t̥masl (thermometer) ol øvr.

i̥ wiʃ, l̥h̥ hördist (rev.) m̥ o r i s, ʒ̥at ʒ̥s wil b̥i s̥θ k̥ind as ta baksend m̥i ʒ̥i m̥inum (opinion) on ʒ̥is reknl̥ori fraga and if ʒ̥s ʒ̥ink ita gud and n̥ütslik t̥u ʒ̥im w̥örld, gefal (please) ta send tem mit ʒ̥i anbefaliḡ t̥u ʒ̥im gr̥at wiʃsi̥pi anstalt (the smithsonian) in d̥im hedstada w̥oʃiḡ t̥on, london and berlin. gefal bakskriḡ s̥un and let m̥i hör from ʒ̥sm and samili.

ma ʒ̥i l̥ord b̥i mit ʒ̥sm and waw̥is ʒ̥sm.

ʒ̥i hingivn frend

eli̥as m̥o l̥i.

tu hördist e. m. m̥ o r i s.

§ *tg.* bisnabrif.

(business letter in the most conservative style.)

St. Paul,* Minn., Feb. 10, 1888.

A. C. McClurg & Gesamsip (Co.),

117, 119 & 121 Wabash Ave.,

Chicago, Ill.

lþ her (Dear Sir):

í sí am kenmak¹ ov ʋr grat bįndum (firm) in
şım "Chicago Tribune," and wud fan bekum
kenen² mit ʋr h ss. í send  m am smol ordr for
buka mit insl sn³ draft on şım f rst gefolki⁴
b a n k ov Chicago. send m 

twenty t  tena gefolki stabbuka.⁵

ş r  hundred fokn pena in kasa.⁶

f v ş sand ş ta sk r bp pr.

siks ş sand h t umsl sla.⁷

an ten Wilson  feranen⁸ stata getel.⁹

f rti sprakl ra¹⁰ ov Volap k.

f fti "Pleas for an Amerikan Language, or
Germanic-English."

í h p ʋr ordr wor ¹¹ ankum h r b  fr da, as ş 
abstand¹² is  nli f r hundred and twenty an m la.

 r ¹³ tr li

HANS BUSCHBAUER.

* If American linguists think we have gone too far, we may use capitals, English numerals, the old names for days and months as well as the old names for weight and measure. Agreement to do something is worth more than anything else. If the intelligent people will not consent, all efforts on our part are useless.

¹ advertisement. ² acquainted. ³ enclosed. ⁴ national. ⁵ spelling books. ⁶ boxes. ⁷ envelopes. ⁸ united. ⁹ history. ¹⁰ grammars. ¹¹ will, becoming. ¹² distance. ¹³ yours.

§ *tg.* slıswörda.

(closing words.)

in sambænd þım amerikaþ sprak hav i standik had an (3) mustra befør mi tga. i hav takn þım welklipand swıdni sprak as am forbild wel-lætø, and i have takn þım spraklør (grammar) þın iþliþ as am forbild anföldikjıno, and þı deþ sprak has bın takn as am forbild þrusiktikjıno wördsamsetıpa. in uþr wörda, i hav prüvn ta ttdro dım best onþıpa from tır jörmanik spraka and baklıv dım notgud onþıpa.

þı amerikaþ or iþliþ-deþ sprak as fındn hır dü not förþřø tü þım best förzug (advantage) förþat wı hav not yet þım ferþıdikı tokano (type) þat wı nıd, but þıs is an künstı and handtülík (mechanical) frag; hıj has naþıg ta dü mit þım sprak in sigselv betraktn.. þıs kan ferbetris in þım tükum. þer ar unzwıfli sum wörda þat erfın besondri tü dım deþa, skandinaviaka, ıriþa and iþliþa, but þıs kan not helpis, for naman kan ferbetır tır sprak mit tıt förþstelend sumþıg nü from dım öld spraka, þat worþ bı nü tü am grøstı dın

ferðdi folka. w_i must not luk z_i mu_j at d_im smol folta and ferget ð_im grat gudit ð_isə sprak. d_i smol folta kan ætridis in ð_im tükum ðen w_i erhold am gefolki (national) feranl (association) sprakistanə (of linguists). ð_i best ær frenda kan d_i is ta hamr awa on d_im ferbetriða forðlan and l_iv d_im smol folta ta andris (be modified) b_i am tøkumi sprakferanl. sprakferbetrið kan onli fulfüris b_i am smol ætj_isn (select) bodi sprakistanə ðat luv d_im ðilda ðarə (of their) land and h_isə luv and gud wörk worð wörðis (be appreciated) b_i ær land h_ij wördo r_ip böðgewin (profit) and ar (honor) b_i suð b_ifal (approval) i h_iop and b_iön t_i g o d ðat ð_i iðlið, d_ið, iðrið and skandinaviak ðörð and drukum (press) wil kum t_i ær b_istand mit itan hul hart. w_i must help d_im iðlið papra ta əvrrat (persuade) ð_im folk. ð_i frag sprakferbetrið is olə an grát geltfrag (financial question) as wel as belərfrag (question of instruction). ð_i nekt ð_i w_i must d_i is ta entwíkl am wördabuk indholdand muf wörda for pr_ið_i, t_ið_i, n_isapapri skrið_i and ordini br_ifwekslið. ð_i grát anzal h_iarə w_isð_ipiwörda must əvrlētis t_i sum tükumi t_im. if ær sprakl_ior and gem_inwörda ar welordn, ðen it is onli an frag t_imə, gesmak and ðrt_ilið ta samb_i ol d_im w_isð_ipi wörda f_indn in ð_im gans wördabuk. ð_ier is na ðrsak h_i w_i kan not samb_i wörda from ær

on gemit as wel as from latin and grīk. þen þi sprak worþ fuli redi ol þrū worþ ær þilda hav am gud sprak hiþ þa kan ferstand on ol umspīkla (topics) and hiþe þa kan bi præd. an ferbetrn sprak worþ bi þi best erbgwads (inheritance) wi kan øvrtrag (convey) tū ær aftrkumīra. let dīm uuþ folk bild feranla and begin ta tīþ in itm, ta spīk and skriþ in itm.

ol þi gelt i mak from mi skriþiþa i wil spend it for þim gwade sprakferbetriþ. helpo us wörk ær frenda. i kan not spīk opnlik self, but wil inþrink mi bestrīviþa ta upmūt dīm iþliþ, deþ, iþriþ and skandinaviak æsgivīra and hördista as fast as i kan.

ser hēfik dū ær nū wörda bekum fort ar þan d oldāna, as fiþlør and ichthyology, bördlør and ornithology, starlør and astronomy; but sum-tīm it worþ hapn þat þa bekum lōgar. þat þi nē-bīk mikst iþliþ sprak is an fiþd tū am wiþd and ferþīdarti kenna is klir. dī iþliþspīkanda must þr ferbetr þar sprak or tak baksīta amon gesivn gefolka.

ma g o d fōrþhelp ær grat luvwörk!



WÖRDALIST.

an=a, an, or one.	ordini=ordinary.
anlik=single.	örjmidljn=equator.
alxel=permission.	örjbeskrjhl = geogra-
akt=respect, attention.	phy.
aktjg=respect.	örjbelt=zone.
adl=noble.	örn=earn.
adlikj=nobility.	öl=oil.
adlsumna=nobleness.	önlö=600.
adlman=nobleman.	jnmö=7,000.
adlstand=peerage.	sg=eye; a. s. eage, to
ansentstampa = 2-cent	distinguish from I.
stamps.	sgl=idea.
absikt=aim, object.	stdruk=expression.
angöand=concerning.	stsikt=prospect.
annem=receive.	ürtjlkraft=judgment.
ar=honor.	övrtrag=convey.
arwörji = honorable,	öpnlik=public.
respected.	jakti=respectively.
aftarmidda=afternoon;	jtej=eateth; j, oldmo-
noon meant the ninth	dik sap "ej" bewaris
hour.	for bjblík and hø-
andris=is modified.	tjmli(solemn)tufala.
ordset=system.	if wj evr fjhd hjg ta

bræk dūwōrdi endipa	infas = embrace.
kan wī folō ʒis mūstr:	infrink = confine.
ī ʔti, ʒ ʔtest, hī ʔteʃ,	inhīv = interest.
wī ʔtem, u ʔtet, ʒa ʔten;	inslīs = enclose.
ī ʔtoi, ʒ ʔtost, hī ʔtoʃ,	instand = able.
wī ʔtom, u ʔtot, ʒa	ersōn = person.
ʔton; -i, -est, -eʃ, -em.	ersin = think over, con-
tū dīm namwōrda	sider, muse.
kan wī ad for fāla	erin = remember.
“ō” and “em,” as	erinl = memory.
man, manō, manem,	ertel = relate.
and for tūspīkfal	erfīnd = invent.
(vocative) “ō,” as	erfak = discuss.
ōman.	erfīn = appear.
üb = practice.	erhōld = obtain.
übiḡ = exercise.	erwerb = acquire.
um = around, about.	erbōn = entreat.
umspīkl = topic.	erfolg = result.
umsa = subject.	ermaniḡ = exhortation.
umsal = circumnavi-	erklariḡ = declaration.
gate.	endū = to end, close.
undrriktiḡ = instruction	entwīkl = develop.
information.	
uprītik = sincere.	m i t l ɜ t a .
undrfīd = difference.	pīda = sunday.
undrskrīb = subscribe.	pīmunʃ = january.
uf! = alas!	beken = confess.
inrūk = insert.	blos = mere, only.

besondri=peculiar.

betrakt=consider.

berat=consult.

beweggründ=motives

bakgünst=reciprocate

bewilik=grant.

bodilør=physiology.

bj̄spil=example.

bj̄stand=assistance.

behag=comfort.

brø̄l=brother.

brø̄a=sister.

bestandik = continu-
ally.

bemark = remark, to
notice, observe.

besit=possess.

bestrīvīna=efforts.

b̄wesn=character.

t̄usam̄u=associate.

t̄ufal=occasion.

t̄il=part.

t̄ilum=party.

t̄il̄u=divide.

tr̄ib=machine.

tr̄ibist=machinist.

tøk=type.

tøk̄japin=matrix.

tij=table.

t̄ukum=future.

trø̄=belief, faith.

trø̄st=comfort.

tør=high-priced.

døk = nevertheless,
anyhow.

d̄áȳrum=almanac.

d̄ir=animal.

kl̄ir̄t̄=explain.

klis=class; from a. s.
klis, to close in.

k̄unst=art.

kas=box.

ken=to be acquainted.

kenna=knowledge.

k̄undi=knowledge.

kumt̄im=future time
(gram.)

ger̄id=study; study
means to read dilli-
gently.

ger̄id̄i=student (m.)

ger̄ida=student (f.)

gelanhud = opportun-
ity.

gebr̄ip=nature; s̄ī j̄im
lat. *nasci* and *natus*.

gefolk = nation.
 getel = history.
 gefali = pleasant.
 gebild = to culture.
 ganstend = object; jör.
 gegenstand.
 gründlør = philosophy
 godlør, or godken
 = theology.
 goddīnl = religious
 service.
 godtrø = divine faith
 goddīnum = religion
 druk = press upon.
 drukum = the press in
 general.
 gemütlik = cheerful.
 gemüt = disposition.
 gefarna = comrades.
 gewon = habit.
 gradwīs = gradual.
 gekum = convention.
 grændū = to found.
 grændla = foundation.
 grændgrad = positive
 degree.
 gesivn = civilized.
 graf = paragraph.

gebro = brother and
 sister; jörman ge-
 schwistern.
 førtrek = prefer.
 feradliþ = ennobling.
 ferwant = relative.
 fersøm = neglect.
 frīhl = leisure.
 ferfīn = refine.
 faik = capable.
 fōrʃō = exhibit.
 forsīg = private.
 flus = river.
 fīs = cattle.
 ferbi = remain.
 fergnüg = pleasure.
 forʃat = because.
 fōrkum = occur.
 ferdīn = merit.
 fad = parent.
 fadī = father.
 fada = mother.
 ferzīr = ornament.
 frag = question.
 fōrbild = image.
 fōrzug = advantage.
 fōrʃtel = present.
 forstel = represent.

forstand = manage.

fal = case.

ferſj darti = diversified,
miscellaneous.

vörs = verse.

vinyard = vineyard.

rat = counsel, advice.

rath̄s = courthouse.

rekn = compute.

reknbuk = arithmetic.

reknl̄or = mathematics

land = country.

land = land.

līb = dear, beloved;
deer is hirſ, *high-*
priced is t̄or, *animal*
is d̄ir.

lörn̄m = pupil.

lörn̄i = learner (m.)

lörna = learner (f.)

lav = low, changed to
distinguish from l̄o
(100); sk. lav.

l̄itik = easy.

l̄it = not heavy.

l̄ijt = light, lux.

l̄üs = light, not dark.

l̄ikḡüti = indifferent.

l̄iðſip = passion.

l̄iðn = suffer.

l̄iðſap = passive form.

l̄ön = reward, fee.

l̄i = lie, recline.

l̄üg = lie, falsehood.

lin = gentle.

linman = gentleman.

linladi = gentlewoman.

luvwör̄ji = amiable.

m̄it̄is = kilometer.

l̄o = 100.

m̄o = 1,000.

m̄oföld = 1,000-fold.

mod = manner.

minlin = second of time

m̄ustr = model.

m̄al = paint.

m̄üt = courage.

n̄üts = utility.

n̄ütslik = useful.

na = no.

n̄o = know.

namwörd = noun.

namw̄is = method of
naming

n̄iðwendik, or

n̄iðik = necessary.

nem=receive; a. s. ni-
man.

snel=rapid.

sprak=language.

sprakist=linguist.

samtok=converse.

stos=clash.

sı=see.

sö=sea.

ser=very.

serik=particular.

sitn=morals.

sitni=moral.

sitnikı=morality.

spıkuml=topic.

starlør=astronomy.

slıs=close, shut.

slıswörda = closing
words.

statholdır=governor.

samili=family.

streğ=strict.

stan=style; d. staan,
style, something that
stands.

standik=constant.

spür=track, trace.

sıdn=page.

jön=beautiful.

jönı=beauty.

jönü=beautify.

jwer=difficult.

jam=shame.

jaml=scandal.

zal±number.

zwek=purpose.

zwıfl=doubt.

zir=ornament.

zirü=adorn.

zukt=discipline, rais-
ing, rearing.

zerblø=explode.

zerstos=collision.

jörj=church.

jıp=cheap.

jon=john.

japanır=japanese (n.)

japanik=japanese (a.)

jınkart = m o d e o f
thinking, disposition

jar=their, com. gender

jatø=of that.

jıso=of these.

her=where.

henevr=whenever.

hıl=while.

hejrum = climate.
 hingivn = devoted.
 hörtel = recite (lessons).
 hōtjir = professor.
 hīg = desire.
 hördist = pastor.
 hör = hear.
 hir = here.
 handliq = action.
 hinriji = sufficient.
 hirf = deer.
 handtulik = mechanical.
 handtülir = mechanic.
 handwörkir = tradesman.
 handwörk = trade.
 weg = away, off.
 wan = ill, erroneous.
 weksl = exchange.

wjs = mode, manner.
 wjsjip = science.
 wegñil = while away.
 wedi = husband.
 weda = wife.
 wördabuk = dictionary
 wesn = essence, affair, concern.
 wesnlik = essential.
 yard = yard.
 yir = year.
 yrintiliq = division of the year.
 yirpō = decade.
 yirlo = century.
 møyirkipdum = millennium.
 u = you.
 ur = your.
 um = you (obj.)



SPECIMENS

of self-developed scientific words according to Greek,
German, Anglo-Saxon, Skandinavian
and Irish models.

☞ Scientific words must in the nature of the case be spoken only occasionally by the people, hence mental economy or long descriptive words are of more importance than brevity. The understanding and memory need more help than the strongly constructed tongue.

botany = pl a n t l ø r,

plantken, nolej of b.

zoology = d i r l ø r.

mineral = t r o l.

mineralogy = t r o l l ø r.

meteorology = l u f t k r i s -
l ø r.

air = l u f t.

circuit = k r i s.

atmosphere = l u f t k r i s.

horizon = s i t k r i s.

geography = ø r } b e -
s k r i b l.

geology = ø r } k r u s t l ø r.

angle = w i n k l.

geometry = w i n k l l ø r.

chemistry = s t u f l ø r.

physiology = b o d i l ø r.

anatomy = z e r l i m l ø r.

hygiene = h e l } l ø r.

membrane = h i n d ; a. s.

hion, sk. hinde.

diaphragm = t w i n h i n d.

pericardium = h a r t -
h i n d.

hartsak, hartumla.

periostium = b ø n u m -
h i n d.

circum, about = u m.

ossification = f e r b ø n i g.

intestine = d a r m.

duodenum = p a f i n d a r m

gland = d r ü s.

duct = g a n g.

viscera = i n g e h a v.

protozoæ = t r d i r a.

mollusca = s o f t d i r a.

mammalia = s u k d i r a.

invertebrata = unrük-
bøndira.

back = rük (dors).

dorsal col. = rükgebøn.

vertebræ = rükhorl.

vertebrata = rükbøn-
dira.

scansores = klimbörda.

grallatores = wadhörda

natores = swimbörda.

rodentia = gnodira.

herbivora = planti-
dira.

carnivora = flesitdira.

gender = kin.

phenogamia = kin-
planta, or frätbar-
planta.

cryptogamia = nakin-
planta, or notfrät-

barplanta.

exogens = ætgrøela.

endogens = ingrøela.

cotyledon = siddblad.

petiole = lifstok.

stypules = bilifa.

apex = spis.

flower = blüm.

corolla = blümkræn.

calix = blümkup.

petal = blümkrænblad.

sepal = blümkupblad.

perianth = blümum.

florescence = blüm-
stand.

state = stand.

hibernation = øvrwint-
riq.

class = klis; a. s. klis.

classification = klisä.



APPENDIX.

Of the fifty different efforts that have been made during the last three hundred years to produce a good language, this is the most conservative. After a person begins to study language reform new possibilities open up before the imagination, and the temptation to follow new and charming creations is very great. The struggles that have taken place while elaborating the American or Germanic-English Language have been more of a moral nature with me than an intellectual one. I had at first worked out a philosophical plan, but in seeing how radical it became, and how little sympathy it awakened among my educated friends, I resolved to combine and systematize our old Germanic or Gothic material only as agreeably to the English and Germans as I knew how, especially to the English, who are in the majority. I have been so anxious to satisfy the English-speaking people that I have given them an advantage far beyond their proportion in a union language. They have been given most of the common words and compounds from English or Anglo-Saxon and the grammatical structure. This is a very great advantage to start with. Now, if the English people would show a desire to go part of the way, we can hope for a good, pure and easy language for the people. I know I am expressing the feelings of millions of people in the United States. But if the English element will not agree even to this conservative reform, I, for my part, am willing to add capital letters, use English numerals and English

names for months and days, and even take off some forms from the grammar. It is better for our children that we agree on something than do nothing through disagreement. Language can also be reformed gradually after it is introduced. Usage itself will further improve it. We ought to have an International Commission to settle points in pronunciation, spelling and meaning, and give to us a dictionary. The idea is to make a good, systematic language out of English and German. The smaller Germanic languages are used only occasionally as supplemental, which has been explained under different heads, especially in chapter *pb*, on "Composition of the Amerikan Language," p. 163, and chapter *pk*, "Grammar of the Amerikan Language," p. 182, and in the Reader of Amerikan or Germanic-English, p. 242.

The United States has no foreign enemies to fear and is politically so strong and so composite that she can afford to be liberal, and she must be liberal to gain the greatest measure of success internally and externally. Any improvement whatsoever in English will make it more Germanic than it now is. Even if we did no more than to spell *phonetically* and make the vocabulary more *self-explaining*, that alone would make it more Germanic, because we would be obliged to fall back on Anglo-Saxon material in compounding. The English people will do well to remember two things—*First*, Without a self-explaining vocabulary our poor population cannot reach the highest possible measure of intelligence; and *Second*, if we do not simplify and adopt a self-explaining vocabulary, with some friendly glances towards Skandinavia and Holland, Germany may do it. It is the

dream of such a linguist as Alexander J. Schem that Skandinavia and Holland may one day, through likeness of vocabulary, through the force of commerce, and through the desire of wider comprehension among these smaller people, finally induce them to adopt the German tongue. But the German grammar is too complex. Now if we could be morally great enough to give the world a simple, clear and euphonious grammar, and a friendly and filial vocabulary, we could do much good, and our children would be the greatest gainers. We cannot expect the approbation of our brothers unless we respect their feelings as much as we can, while at the same time respecting ourselves. Prof. Whitney says it is a sign of a high state of civilization when people *consciously* consider the improvement of their language. Savages never did or can think of so abstract questions.

I.

The feeling that English and German were the noblest languages in the world,—one on account of its simple *grammatical structure*, and the other on account of its simple, *self-explaining vocabulary*,—entered my mind when a boy. I have felt ever since I could understand several languages, however, that there was something wrong about English and German, as well as something wrong about the complex grammar of my Skandinavian forefathers. One day I read Bacon saying that "*The most perfect language would be one combining the excellencies of several languages into one.*" That sentence has been a source of much strength and comfort to me. Bacon's thought has been confirmed in my mind by conversation with men of thought in various tongues, by reading, by

hearing lectures at school, and by teaching and by seeing what class of words and rules are easiest learned by boys and girls. I think I have read so much of history and philosophy as to see that any improved language likely to be adopted and become great must not be offensive to the English and German-speaking peoples, and also that a language likely to be adopted at all must be a *growth* and a *development*, and rest on *what is* and on *what has been* with some great people, and not an *arbitrary new creation*, which cannot be sufficiently loved to cause sacrifices for its introduction. It is furthermore of more importance to the education of our people that we should obtain a *good language* rather than a *universal language*. A good home language first and a universal one last. It does not help our school-children that our borrowed Greek and Latin is extensively spoken if they cannot understand it at home on a wide range of subjects. Scientific English is an enemy to common people for reasons explained in this book. How to improve our language in this respect with our own inherited material, has also been explained as well as we have been able to do. •

2.

The only people of which I have spoken a few seemingly harsh words is the people of England. Such feeling may partially be due to the part England took in the late war of 1861 to 1865. By taking part with the South she prolonged the war and injured both sections of the country, and indirectly supported the upholding of slavery. What is said against England, however, has not been said because I feel the slightest prejudice against that country, but because

there appears in certain quarters to be an *Anglo-mania* which is un-American. I desire the American people to be more independent and to strike out for themselves in language and literature, as our forefathers did in government. That is to say, if England will not agree to a joint improvement of our language. In criticizing the English People, I have never said anything dishonorable against them, but only mentioned their much borrowing and deplored their neglect to spell phonetically and to purify their language. But the English have spoken with contempt about us for the last hundred years. I will quote one passage from "PLEA FOR THE QUEEN'S ENGLISH," by Henry Alford, D. D., Dean of Canterbury, (Tenth Thousand), page 6:

"If the language is high-flown and bombastic, a character for national simplicity and truthfulness, we may be sure, cannot be long maintained. That nation must be (and it has ever been so in history) not far from rapid decline and from being degraded from its former glory. Every important feature in a people's language is reflected in its character and history.

"§ 8. Examples of American debasement. Look, to take one familiar example, at the process of deterioration which Our Queen's English has undergone at the hands of the Americans. Look at those phrases which so much amuse us in their speech and books; at their reckless exaggeration and contempt for congruity; and then compare the character and history of the nation—its blunted sense of moral obligation and duty to man; its open disregard of conventional right where aggrandizement is to be obtained; and, I may now say, its reckless and fruitless maintenance of the most cruel and unprincipled war in the history of the world. Such examples as these may serve to show that language is no trifle."

And this English Divine accuses the Americans of using bombastic and exaggerated language!! The cruel and unprincipled war he refers to is the war of 1861 for the preservation of our American Union. I think the Americans ought to change the *Queen's English* a little more and make a good Amerikan or Germanic-English of it.

My first desire is to see the whole Germanic race unite, if possible; if not, as much of the Germanic race as will unite. The American Constitution was a series of compromises, and we would do well in adopting an improved language to imitate that work, and to be a little brotherly about it, and to think about the *greatness, goodness, convenience and glory* of the bright child of our Germanic race, the Anglo-Germanic language. Our literary men would have something definite to live for. No very high degree of love is necessary to agree on the same language of our own common material. It is not like a question of marriage. When we think of our consanguinity of blood and speech, and of the future benefit of such an extensive union language, we cannot afford to have national prejudices. It would be easier for England to extend this simple, regular and easily learned language into her possessions. It would be easier for Germans to extend such language into the polyglot empire of Austria and into her foreign possessions, and to extend German science and thought everywhere. Such language would help the United States the more easily to educate its vast future population. Again, such a language, and even a friendship for such union language, would tend to strengthen the bonds of brotherly feeling between England and

Germany, as well as the United States. The danger of Europe, it seems to me, is an indundation of Pan-slavism, and for this reason it will undoubtedly be well for both those great powers to cultivate friendly feelings. A union language would strengthen kind sentiments, both in Europe and America, more than anything else could do. It would be the best means of melting our people into one solid nation.

The question of an Anglo-Germanic union language, it seems to me, is capable of becoming an educational question, cheaper and more knowledge and international friendship; that is, a school question, a financial question and also a high political one. Again, I have felt that England has not been interested enough in the welfare of school-children, hence I have spoken despondingly of England in one or two places. I have seen how Spain has made her language phonetic, how Holland, Germany and Skandinavia have simplified both spelling and vocabulary, while England has done *nothing!* Hence I have come to look upon England as a nation of shopkeepers, manufacturers and lawyers, with only a small proportion, comparatively, of learned men interested in popular welfare. Too much conquest!

I have said very little about Americans, as I have been in doubts as to whether we have a real American nation yet or not. We are a conglomeration of Europeans as yet. For this reason I have referred to the descendants of the Colonists as Old Natives, to distinguish them from later immigrants. The term Americans I have reserved as a convenient term for the citizens of the United States in general. The

Indians I have never taken into consideration in language reform.

3.

If I have said anything offensive to any one class of people, I do not know it and did not mean to say it. If I have done so unawares, I take it back and ask pardon. An improved language cannot be forced upon a country, but if it is introduced at all it must come as a welcome friend, because the intelligent people of the country see something good in it.

With regard to the style employed in presenting my thoughts, I will say that though I have endeavored to use a simple and clear English, I must confess that I have been tumbled around among so many languages, and have thought so much more of what language ought to be than what language really is, that I find sentences here and there which would not have been used by such masters of English style as Addison or Washington Irving. There are also a few instances of the use of the singular instead of the plural number, due to an oversight in proof-reading.

4.

I would like to suggest to the friends of language reform that they confine their discussions as much as possible to the importance of *systematic spelling* and *grammar*; to a *pure, self-explaining vocabulary* with a home base and easy to learn by the world; to the value of *re-uniting* the Germanic people under one language, as they once were, and to the importance of a *language council*. The love of children and country are noble sentiments which must not be forgotten.

These topics will furnish thought enough for a thousand articles. If presented in a friendly spirit

and for the purpose of creating a wholesome "Public Opinion," such articles would become interesting to the people at large and be of moral and educational value to them. Even if the less intelligent people could not see the value of language improvement at first, it seems to me that it is the duty of the more intelligent people to act like older brothers and tell the younger and less intelligent brothers what they need to know, though they might not at first see the value of the information. So with parents and children. Schiller has given this beautiful advice to artists:

"Study to give your country and age what will ennoble them more than what they will praise, and if your work is truly great, praise will not be wanting."

I do not think it will have a good influence for the friends of language improvement to discuss additional reforms, as that is of too abstract and professional nature, and could only tend to bewilder and confuse the public. It will be time to discuss technical points as soon as we obtain a National Council of learned men. This council ought to be provided with funds by the minor lodges to enable its secretary to negotiate and travel among learned men in other Germanic countries. Until we get such National Council I think it will be best to discuss the more general sides of language improvement, and by so doing create a desire for a *National and International Council*.

5.

In improving language there are a hundred places where to stop, but we would hardly think a man went too far in systematizing and combining the French, Spanish and Italian, or any other language-family, if

he confined himself to his *base*, and only systematized what is and has been the proper inheritance of that family and adds nothing new of his own. If a people is not allowed to revive and systematize its own material, then language improvement is forbidden. There are some points about the Amerikan or Germanic-English which may be considered optional, as, for instance, the use of capital letters, alphabetic numerals, and the proposed names of the days and months. I favor those names for reasons given in "Grammar of the American Language," chapter *pk*. I know there is danger of going too far, but there is also danger in not going far enough. Negligence is often as injurious as overdoing. We might improve on a small scale, but that might turn out to be of more damage to the country than good, because it would render it more difficult to make further improvements. By a very slight improvement we cannot follow Bacon's suggestion of "*Combining the excellencies of several languages into one.*" Neither can we by a *slight improvement* follow the Greek, Anglo-Saxon and German plan of "self-development." Nor can we by a *little modification* obtain a regular and euphonious grammar. Neither can we obtain a brotherly union which will be a source of pride to us and a blessing to the world. It will simply be a question of two or three months longer study in introduction. Each family will buy its own books as before. The expense of introduction will be very small and the benefits very great. Less improvements than are implied by a unification and revival of our own material with systematic spelling and grammar is not worthy the exalted position which the English lan-

guage holds. As the English tongue is the most extensive, it ought to be the best language, not so much for the benefit of other nations, which can improve their own languages and seldom need English speech, but for the benefit of our own school children and the poor people, which could then spend their time in acquiring useful knowledge instead of wasting time and money in mastering an arbitrary and unsuggestive language.

The proportion of English-speaking people in the future I don't think can become much greater than now. As English-speaking countries increase in population, so will the rest, especially South America. There are no more countries likely to be conquered; and countries not governed by English laws cannot be expected to adopt it willingly unless it has special merit and like their own, as with Skandinavians and the Dutch.

6.

TO TEACHERS.

To teachers or others that wish to learn this language for the purpose of forming evening classes for instruction and practice I will say: Study the language thoroughly, so as to be able to translate correctly two chapters of the New Testament. Send this translation to me with fifty cents. If the translation is correct as far as our vocabulary goes, I will give a *Certificate of Scholarship*, which will give the teacher a higher moral standing with his pupils. If the translations are not correct I shall correct them and send them back and require two other chapters to be translated. If no *Certificate* is issued money will be returned, minus ten cents, which is my charge

for lessons through the mails. Any one that understands the language is allowed to form classes, but it is better for the teacher to have a Certificate, as he will then also be entitled to books at wholesale prices from my office at Bristol. Money must be sent by P. O. Order, Draft or Express Order, payable to me. Books on hand also at my office at the regular price. Strong paper binding, \$1. Cloth with golden letters, \$1.25 per book. Any one sending me five buyers, or \$5, will get the sixth book free.

Address,

ELIAS MOLEE,

BRISTOL, DAY CO., DAKOTA.

To those who wish to send me plainly written articles for correction and instruction may do so by enclosing *ten cents* in stamps, two cents for the returning letter and eight cents as pay for instruction. I invite correspondence.

As there are so many men both on the Press and in the Church who favor this language improvement, we shall without any doubt soon have a SUPERVISING COUNCIL, under which sub-councils or lodges can be formed and subscribe for such papers as especially favor the reform. Until then we have to work together the best we can. We have a holy cause before us. It is a work of love to children and poor people who cannot go to the University to learn Greek and Latin words, hence we DEMAND self-explaining words, simple spelling, regular and well-sounding grammar. We shall organize a party that never will cease begging for our proper inheritance until we have obtained it. We want to send petitions to Congress from all parts of the United States. The

people are morally entitled to a more self-explaining language than they now have.

The people are excluded from scientific reading by reason of our Greek and Latin words. Is it patriotic or Christian-like for a few learned men to say, "*We understand Greek and Latin, and that is enough?*" Good Greek and Latin scholars can exist even with purer languages for home use.

Other languages are also defective, but their defects are not so vital and so expensive as those in English. That does not, however, do us any good. We want the best language in the world.

7.

IMMEDIATE ADVANTAGE.

As this language is made up only of Germanic words, and as men can thus comprehend each others meaning when the circumstances and general objects are known, it can be seen that if an American or Englishman learns this language he can make himself understood by talking to Germans or Skandinavians in the majority of cases, and again Skandinavians and Germans can better understand each other as well as understand the English-speaking people. This language is, hence a stepping-stone.

The Anglo-Saxon is already like the German or Skandinavian words, and by eliminating the Latin, French and Greek portion we will obtain the greatest measure of mutual intelligibility immediately, while at the same time laying the foundation for a grand and good world's language. The idea of uniting our languages will not only be of immediate advantage, but it will be an advantage to Americans and En-

glishmen forever, as well as to all. Even if it should not be adopted by Germany, Holland and Skandina-
via, they would understand us in the majority of cases;
besides it would be so easy for them to learn it that
every school-master in those countries would under-
stand it. Skandinavia and Holland are very promi-
nent maritime nations which may join us wholly.
This is a point which the friends of language improve-
ment would do well to remember in conversation and
in their articles to the press.

All parties can learn this language quicker than
the regular tongue, while what is learned will serve
as an installment in the learning of English, German
or Skandinavian. Besides this great immediate ad-
vantage is the further advantage that the learners
will get a clearer idea of grammar than they can get
by studying their own language. *Translation* has in
all ages been considered one of the greatest means of
mental discipline known.

RECOMMENDATIONS.

*From His Excellency, U. S. Minister to the Court of
Denmark, Prof. R. B. Anderson.*

United States Legation, Copenhagen, Denmark,
July 5th, 1885.

ELIAS MOLEE, ESQ.

Dear Friend:

Your plan of a "Simplified American, or Ger-
manic-English," received. It seems to me that your
plan is a progressive one and that you are moving in

the right direction. Let, as you say, the Saxon or Germanic-English be made the groundwork, eliminate borrowed words where you can replace them by related Germanic ones, develop from within, spell according to sound, make the grammar regular, or nearly so, and there is your language all ready.

It does not seem that such a speech would be hard to construct, and, when once completed, it would forever be easy to master. We are, no doubt, laboring with cruel and soulless complexities. A homogeneous, selfexplaining and regular language would be a great blessing to the Germanic Race as well as to the whole world. After common words have been learned, the few rules of composition and building from within the language would be easy to understand on a variety of subjects forever, and men could make new words as exigencies arise. It seems to me that children now acquainted with English, German or Scandinavian could easily learn this language in one month. What a great benefit such language would be in travel, literature and commerce, as it would have so strong a home base, and be so simple and easily learned that the educated men of all other nations would learn it in addition to their own and thus make the Germanic-English a desirable medium of communication both at home and abroad. Language needs the care of cunning hands as much as a garden or a park. After the grammar and a sufficient number of common words had been agreed on, it would only be a question of time and engenuity to develop from these all the scientific words we needed.

I hope you will have many friends to partake in your noble efforts.

Faithfully Yours

R. B. ANDERSON.

From Father Reverend H. Mensing.

Webster, Dak., Nov. 5th, 1887.

I have examined Elias Molee's plan for a "Simplified American, or Germanic-English Language." It seems to me that his plan is a good and practical one. He proposes to make the Saxon-English words the basis and substitute self-explaining words in place of Greek and Latin ones from those of Anglo-Saxon or Germanic origin, and by this means obtain a good people's language easy to be understood and learned by children as well as grown-up people. I think this is a good American idea, namely to obtain a simple language representing the best elements of the leading languages in the United States allied to English. Such a purified union language would be a great means of melting our people into one nationality. I hope he will find many friends in the Church and Press.

H. MENSING,
Catholic Priest.

From Reverend I. Skröndal.

Bristol, Dak., Dec. 15th, 1887.

I have read through Elias Molee's book, in which he places before the public an outline of a plan for making the English language easier to understand and learn. I have also talked with Mr. Molee and know that he embraces the cause with a warm heart, and as I am of the opinion that a revision of the English language is highly desirable and even necessary, I wish that he may find many collaborators in order that this noble and christian work may finally attain realization.

I. SKRÖNDAL,
Lutheran Minister.

From Father Reverend Chas. Koeberl.

Dayton's Bluff, St. Paul, Minn., Nov. 14th, 1887.

Mr. Elias Molee's plan of purifying and improving the English language by making it phonetic, regular and self-explaining I think is a very good one. He has invented nothing new of his own, but only collected and put into order the best ideas found in our related Germanic tongues. In this way he has succeeded in reconstructing the English language so that it is understood almost at first sight by any one understanding English or German. I think he is engaged in a noble cause, worthy of the friendship of Church and Press.

CHAS. KOEBERL,
Catholic Priest.

From J. O. Tronson, Attorney at Law.

Bristol, Dak., Nov. 8th, 1887.

I have been acquainted with Elias Molee for a year or more and have examined his plan for simplifying and purifying the English language. It seems to me his plan is a good and fair one. I look upon the question like this. We have to choose between two evils. To change is inconvenient, and not to change is also bad. If the whole world spoke English, we would all be in the same boat, but as other great nations simplify and purify, we are either obliged to simplify also or be left behind, and we cannot help it. The best we can do, in my opinion, would be to openly confess the evils of so much Greek and Latin as it has been confessed by other allied nations and purify as they have done and are doing. If we will not confess and simplify our language, we have to take the consequences, namely, a less average

amount of knowledge than those nations that have easily learned and self-explaining languages. We cannot hide the defects of our language from an intelligent world, and we cannot escape the disadvantages of those defects, except by a cheerful and willing improvement.

The grammar of the American, or Germanic-English, seems to me to be very good. That is, its regularity and euphony, *consonants* after *vowels* and *vowels* after *consonants*. When the alphabet is learned, a man will also know the numerals. The plan looks to me to be a patriotic and charitable one without conflicting interests. I regard Elias Molee as a needed and practical American philosopher, and I believe that the Church and the Press would serve the country best by treating him as kindly as the case will permit of. He does not merely represent himself but he expresses the opinion of millions of believers in this country.

JOHN O. TRONSON,
Attorney at Law.

From an English Physician and Author.

School of Culture, 47 N. Ashland Ave.,
Chicago, Feb. 16th, 1888.

Every earnest teacher and student of the English language has been burdened, vexed and tried by its crooked grammatical forms, changing in endless ways, without either wit or wisdom. An attempt to make our grammar uniform, and therefore easily learned, and to place the Germanic languages on a common basis, will result in a discussion of the whole subject of language by the people, and it will lead them to see what are the living roots of these families of speech,

and when they realize the vital vigor that remains in the Saxon and other Germanic roots, they will be willing to let these bear fruit of their own. (This is what Mr. Elias Molee proposes in his book.) They will not attempt to graft in the ill-fitting and ill-sounding words from Greek and Latin, words which always stand in our books as intruders, always as stumbling-blocks to the child or the man. The tendency of modern civilization is to unity of thought and knowledge, and it must also be toward unity of language. This subject cannot escape being drawn into the range of discussions in which all of our modern peoples engage, and these discussions must result in extensive changes for the better.

DR. SIVARTHA.

Jacob Danet, Rabbi of Beth-El Congregation,
534 Burling Street.

Chicago, February 17, 1888.

Im letzten Herbst hatte ich das Vergnügen, mit Herrn Elias Molee bekannt zu werden, und zeigte mir derselbe seinen Plan, die englische Sprache von dem fremden Beigemisch zu befreien, von den Schlacken aus der griechischen und lateinischen Sprache zu reinigen und dadurch die Hindernisse, die sogenannten Steine des Anstoßes für Jung und Alt aus dem Wege zu räumen. Ich wünsche von ganzem Herzen, daß das Werk nicht wie „eine Stimme in der Wüste“ sei und daß die Arbeit mit dem besten Erfolge gekrönt werde. Ich empfehle das Buch allen geehrten Collegen.

Jacob Danet,

Rabbi Beth-El Congregation.

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